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CHINESE-ENGLISH

大中华文库

汉英对照

吕氏春秋

THE SPRING AND
AUTUMN OF Lǚ BUWEI

I

First Edition 2005

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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对外国学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完



备的国史。但他认为中国古代没有真正意义上的哲学，还处在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢？

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了



解自己周边的世界。公元前 138 年，汉武帝派张骞出使西域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元前 36 年，班超又率 36 人出使西域。36 个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗憾。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对

伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明,以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前,中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间,保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中,没有一个国家的文明比中国更发达,更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中,中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马,东亚的高丽、新罗、百济、南天竺、北天竺,频繁前来。外国的王侯、留学生,在长安供职的外国官员,商贾、乐工和舞士,总有几十个国家,几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事,很能说明外国人与中国的交往。晁衡学成仕于唐朝,前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时,传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都,征帆一片远蓬壶。明月不归沉碧海,白云愁色满苍梧。”晁衡遇险是误传,但由此可见中外学者之间在中国长安交往的情谊。

后来,不断有外国人到中国来探寻秘密,所见所闻,常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时,希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫,喂到第五年,虫肚子胀裂开,便从里面取出丝来。”从这段对中国古代养蚕技术的

描述，可见当时欧洲人与中国人的差距。公元9世纪中叶，阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度见闻录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问：“你好像总盯着我的胸，这是怎么回事？”那位外商回答说：“透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。”官吏听后，失声大笑，伸出胳膊，说：“请你数数吧，看我穿了几件衣服？”那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说：“我穿的丝绸还不算是最好的，总督穿的要更精美。”

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述：“中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫‘茶’，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。”

——他们对中国的医疗条件十分羡慕，书中记载道：“中国人医疗条件很好，穷人可以从国库中得到药费。”还说：“城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。”

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，

住着庶民和商人。这里有货栈和商店，每当清晨，人们可以看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华20余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还



是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主

与科学”的口号。中国是落后了，中国的志士仁人在苦苦探索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了 21 世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

1999 年 8 月



PREFACE TO THE LIBRARY OF CHINESE CLASSICS

Yang Muzhi

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

I

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "*Jin Ping Mei* craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei* (*Plum in the Golden Vase*) putting one-sided stress on the



raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Wherever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor



Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many



things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century A.D. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest



grade was reserved for the garments worn by the provincial governor."

The references to tea in this book (the author calls it "dried grass") reveal that the custom of drinking tea was unknown in the Arab countries at that time: "The king of China's revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it 'cha.' The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties."

Foreign visitors showed especial admiration for Chinese medicine. One wrote, "China has very good medical conditions. Poor people are given money to buy medicines by the government."

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang'an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang'an, at that time the world's greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang'an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of



direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the “Four Books,” together with annotations, in 1594; the other was the translation into Chinese of Euclid’s *Elements*.

The rough translations of the “Four Books” and other Chinese classical works by Western missionaries, and the publication of Père du Halde’s *Description Geographique, Historique, Chronologique, Politique, et Physique de l’Empire de la Chine* revealed an exotic culture to Western readers, and sparked a “China fever,” during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, “Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation.” The English philosopher Roger Bacon said that China’s four great inventions had “changed the face of the whole world and the state of affairs of everything.”

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi



Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People's Welfare*, *Nine Chapters on the Mathematical Art*, *A Treatise on Febrile Diseases* and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendeleev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of



the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a "global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

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前言

《吕氏春秋》是秦始皇八年左右秦国丞相吕不韦召集门客撰写、自己主持编纂的一部著作。

就本书的编纂意图而言,《序意》篇中写道:“爰有大圜在上,大矩在下,汝能法之,为民父母。盖闻古之清世,是法天地。凡‘十二纪’者,所以纪治乱存亡也,所以知寿夭吉凶也。上揆之天,下验之地,中审之人,若此则是非可不可无所遁矣。”由此可见,吕不韦试图“究天人之变”,为即将出现的大一统局势提供方法论上的借鉴。

基于这一意图,《吕氏春秋》主要的着眼点就是如何摆正君主与臣民的关系。本书认为,治理天下的根本在于治身,也就是指君主自身的修养。《先己》篇中说:“欲取天下,天下不可取。可取,身将先取。凡事之本,必先治身。”又,“昔者先圣王,成其身而天下成,治其身而天下治。故善响者不于响于声,善影者不于影于形,为天下者不于天下于身。”书中许多篇章都阐述了同样的观点。例如《执一》篇中有:“为国之本在于为身,身为而家为,家为而国为,国为而天下为。”所以说,君主要治理好天下,首先要求诸自身,其次求诸他人。正如《论人》篇中所说:“主道约,君守近。太上反诸己,其次求诸人。”自身治理好了,天下也就治理好了。《执一》篇中说:“故圣人之事,广之则极宇宙、穷日月,约之则无出乎身者也。”

作为君主,应该如何治身?答案是要遵循“主道”,运用“道”来修身。也就是说,要取法天地之道,顺应天意与生命的本性行事,这样就能预见事态的发展,因势利导、把握时机、顺



承天意采取行动。要重视生命,因为生命是天地间最为重要的东西。生命不存在了,所有的权势、尊严、富贵就都不存在了。所以要节制嗜欲,颐养心性。要加强自身的道德修养。圣王的德行要如同天地一般无私、公正、烛照四极。自己的德行修养好了,人民就能从善如流,如《精通》篇中说:“圣人行德乎己,而四荒咸飭乎仁。”要行义。《上德》篇中说:“为天下及国,莫如以德,莫如行义。”《用民》篇中说:“凡用民,太上以义,其次以赏罚。”因为“义”,“小为之则小有福,大为之则大有福。”要根据时势制定合理的法度,并加强法制。要任用贤人,明确官吏各自的职守。《期贤》篇中说:“凡国不徒安,名不徒显,必得贤士。”圣明的君主要竭尽全力寻找贤人,并授予他们适合的职位,这样一来,君主就无需事必躬亲,自身就能安逸,国家就能得到妥善的治理。所以《士节》篇中说:“贤主劳于求人,而佚于治事。”要善于使用不属于自己所有的东西。《分职》篇中说:“先王用非其有,如己有之,通乎君道者也。”此外,君主还要树立远大的目标,作长远的打算,不放弃人为的努力,采取合适的策略,甚至在必要的时候运用诈术;还要赏罚分明,察纳雅言,摆脱偏见,为人民兴利除害。这样,“乐备君道,而百官已治矣,万民已利矣”(见《先己》)。

对于士大夫阶层,《吕氏春秋》为他们规定了一系列的行为规范。他们要恪守本分,忠于职守,奉行忠孝,为官廉洁,处事诚信,敢于直谏,坚持学习,谨言慎行,知恩图报。对于这一阶层来说,最重要的是以身行义。这表现在临难不苟免,临利不苟取。在关键时刻,要舍生取义——为国家、君主的利益或者知己者献出生命。《至忠》篇中所举的申公子培为救君主性命牺牲自己以及文挚为成全太子的孝心冒生命危险为齐王治病的事例都强力标举这一点。《吕氏春秋》一书中所提倡的就



是一种无私奉献的精神。

而对于普通百姓,要用“义”来训导他们,用利害驱使他们,通过赏罚达到让他们执行命令、为国家效力、服从君主驱遣的目的。虽然《吕氏春秋》的作者已经意识到赢得民心、顺应民意的重要,比如《顺民》篇中说:“先王先顺民心,故功名成”,但是在他们眼里,人民还是见识短浅、不足以图谋大事的群体。《乐成》篇中说:“禹之决江水也,民聚瓦砾。事已成,功已立,为万世利。禹之所见者远矣,而民莫之知,故民不可与虑化举始,而可以乐成功。”

总之,无论士大夫还是普通百姓,都要竭尽全力为国家效劳。君主对他们的奖赏和惩罚都是实现这一目的的手段。《吕氏春秋》的编纂旨意是非常明显的。

《吕氏春秋》的内容丰富、思想驳杂,涉及天文、地理、阴阳、五行、气候、音乐、教育、军事、养生、土壤学以及农业生产知识,并且记录了大量的历史资料。在每一“纪”的第一篇开头都讲太阳在各个月份运行到的位置以及清晨和黄昏时分天空正中出现的不同的星宿;接着讲每个月份对应的五行,主宰的天帝,天帝的辅佐之神,应时的动物,相应的音律、数字、滋味、气味,祭祀的种类、祭品,各时节动物的反应,天子居住的房间的位置,天子所乘坐的车、驾车的马、车上插的旗帜,天子的衣服及玉的颜色,天子所吃的食物以及祭祀的器皿的特征。而所有这些都是与阴阳五行的思想相配的。然后是讲每个月份采取的具体措施和颁布的不同政令。最后是讲如果采取不合时宜的政令将会带来的恶劣气候甚至自然灾害。这些篇章的结构严谨而且较为统一。《有始览》第一篇《有始》主要是讲述天文、地理知识。《吕氏春秋》中的《大乐》、《侈乐》、《适音》、《古乐》、《音律》、《音初》、《制乐》、《明理》等篇章都涉及音乐,



论及音乐的形成以及社会功用。《当染》、《劝学》、《尊师》、《诬徒》、《用众》等篇表明了学习的意义以及正确的教育方式和态度。《荡兵》、《振乱》、《论威》、《简选》、《决胜》、《召类》、《应同》等篇论述军事策略以及义兵的重要作用与意义。《本生》、《重己》、《贵生》、《情欲》等篇章讲述养生的重要。《上农》、《任地》、《辩土》、《审时》等篇章讲述了关于土地和农业生产方面的知识。

《吕氏春秋》一书由吕不韦的门客撰写。据说吕不韦曾经广泛结交士人并且给予他们相当优厚的待遇,以致他门下的食客多达三千人。这么多人共同执笔编纂,可以想见该书思想的驳杂。如上所述,《吕氏春秋》旨在为即将统一的封建王朝提供方法论上的借鉴,该书不可避免地带有鲜明的儒家思想的烙印。高诱序中写:“不韦乃集儒书,使著其所闻,为‘十二纪’、‘八览’、‘六论’、‘训解’各十余万言。”后来的学者多认为“儒书”是“儒士”之误。无论“儒书”还是“儒士”,都离不开儒家思想。书中举贤任能、建功立业、治国平天下的思想都充分体现了这一点。《吕氏春秋》又受到道家思想的深刻影响。有关养生的篇章受道家思想的影响自不待言,《下贤》、《君守》、《审分》、《有度》等篇直接论及“道”。《荡兵》、《振乱》、《论威》、《简选》、《决胜》、《召类》、《应同》篇均不同程度地体现了兵家思想。此外,墨、法、农、名、阴阳等家的思想在该书中均有体现。所以,《吕氏春秋》的思想并不是整齐划一的。因此,包括《汉书·艺文志》、《隋书·经籍志》、《旧唐书·经籍志》、《新唐书·艺文志》在内的许多目录都把它划归为“杂家”。

关于《吕氏春秋》的成书年代,向来有不同的说法。《序意》中记载秦始皇即位第八年的秋天,有人问吕不韦“十二纪”的情况。由此可以断定,“十二纪”应该在该年秋天前后就基



本完成了。尽管司马迁在《太史公自序》中说“不韦迁蜀，世传《吕览》”，而根据《史记·吕不韦传》的记载，“秦王十年十月，免相国吕不韦。……而出文信侯就国河南。”吕不韦就国河南是在秦始皇即位第十一年，随后又被迁往蜀地。从吕不韦被罢免相位，到秦王十二年死去，仅仅两年时间。事实上，吕不韦在秦王十年被罢免以后，或者在此之前，就应该意识到了事态的发展将会不妙。在这样的情况下，他应该是宏图大志丧尽，更加无意于著书立说了。《史记·吕不韦传》和高诱序中都提到《吕氏春秋》编纂完成之后，吕不韦曾经悬书咸阳城门，有能修改一字者赏千金。假如“八览”、“六论”是在迁蜀以后写成，吕不韦哪里还有机会、有心情将书悬挂咸阳城门之上呢？由此可见，不应该根据太史公的一句话就断定“八览”、“六论”成书于迁蜀之后。司马迁只是提到该书的流传情况，并没有明确指出这就是成书的时间。所以笔者认为“八览”与“六论”的完成时间也应当在秦王十年吕不韦被罢免之前。至于该书编纂完毕经过了一段时间，于吕不韦迁蜀以后在社会上广为流传开来，那完全是有可能的。

《吕氏春秋》成书后在流传的过程中可能部分篇章有所散佚，有些篇章的结构可能出现错乱，而且后人还对它进行过删减修改。首先，许多古籍中记载的《吕氏春秋》的片段不见于今天所流传的版本中，可以证明散佚的事实。其次，书中有些篇章的结构以及上下文之间的关系松散、甚至前后矛盾。例如，《应同》篇的主旨是阐述“类同相召，气同则合，声比则应”，讲同类的事物互相应和，而最后一段却讲“用兵”，显然与前文不符。又如，《召类》篇中主要也是讲“类固相召，气同相合，声比则应”，而最后一段也同样讲“用兵”，与前文主旨矛盾。再如，《谕大》和《务大》篇中的内容基本重复。还有，《制乐》篇中



所讲述的内容根本与音乐无关。类似的情况,书中还有不少。所以,《吕氏春秋》成书后,无疑经过了后人的篡改。在这方面,我们可以找到历史的证据。司马迁在《吕不韦传》中写道:“吕不韦乃使其客人人著所闻,集论以为‘八览’、‘六论’、‘十二纪’,二十余万言。”而到了东汉,高诱在序中写道:“诱正《孟子章句》,作《淮南》、《孝经》解毕迄。家有此书,寻绎案省,大出诸子之右。既有脱误,小儒又以私意改定,犹虑传义失其本真。少能详之,故复依先师旧训,辍乃为之解焉,以述古儒之旨,凡十七万三千五十四言。”高诱的话证实了删减篡改之事确凿。而且,司马迁当时见到的《吕氏春秋》长达二十多万字,而高诱看到的却只有十七万三千字了。可见,《吕氏春秋》在汉代散佚的文字就有三万之多。

《吕氏春秋》在海外有一定的影响,20世纪20年代曾经被德国汉学家 Richard Wilhelm 翻译成德文,近年来有美国加州大学伯克利分校的学者 Jeffrey Riegel 和汉学家 John Knoblock 共同完成的英语译本。

本书的翻译主要参考了世界书局《诸子集成》的高诱注、毕沅校本,许维遹的《吕氏春秋集释》以及陈奇猷先生的《吕氏春秋校释》等版本。本书中文部分由社科院毛双民先生审读,英文部分由外文专家梁良兴先生、S. J. Main 先生和 Adrian Parsons 先生审读。以上专家学者均提出宝贵意见,在此深表谢忱。由于时间仓促,水平有限,错漏之处在所难免,敬请专家和读者不吝赐教。

翟江月

2005年元月于鲁东大学



INTRODUCTION

The Spring and Autumn of Lü Buwei is a collection of writings written by the guests of Lü Buwei, the prime minister of the state of Qin, and edited by Lü Buwei himself around the eighth year after Qin Shi Huang was enthroned.

As to Lü Buwei's original intention to edit this collection, it is said in "The Postscript of the Twelve Records", "Heaven is above and Earth is below. If you know how to follow their principles, you can become parent of the people. I have heard that sovereigns of all the millennia of ancient times had followed the principles of both Heaven and Earth. These twelve records are aimed at recording the significant events in history, such as order, disorder, survival or perdition of the states, and explaining the reason for occurrences in human life, such as longevity, mortality, fortunes or mishaps. We are doing that by observing the will of Heaven above, examining occurrences on Earth and inspecting human affairs in between, so all mistakes in judging, true or false, right or wrong, will be avoided this way." From this point of view, Lü Buwei was trying to research into the changes of both Heaven and mundane affairs to provide some references on the methodology of governing the people for the feudal regime that was going to unify China.

Owing to this purpose, this collection is focused on how to correct the relationship between the sovereign and the subjects. According to this collection, for a sovereign, the



most important thing in governing the world is to cultivate his own mind. It is said in "On Cultivating One's Own Mind First", "The world cannot be put in order even though you are committed to that goal. And if you really want to put the world in order, the thing you should start with is to cultivate your mind." And this article also says, "Sage sovereigns of ancient times were all committed to cultivating their minds. They were able to govern the world since they were able to cultivate their own minds, and when their minds were well cultivated, the world could be put in order as well. Therefore, whoever is good at making sounds will concentrate on improving the sound source instead of improving the resonance; whoever is good at making images will concentrate on designing the substantial figures instead of paying too much attention to the shadows; whoever is good at governing the world will concentrate on cultivating his mind instead of paying too much attention to the world." Many articles in this collection hold the same argument. For another example, it is said in "On Sticking to the Principle of First Importance", "The crucial factor in governing a state lay in cultivating the mind of the sovereign. If your mind is well cultivated, you can put the whole family in order; if the family is well organized, you can put the whole state in order; if the state is well organized, you can put the whole world in order." Accordingly, if a sovereign wants to put the world in order, he should resort to himself first instead of resorting to others. For instance, it is said in "The Right Way of Judging Others", "The way for a sovereign to govern his state is very simple and the integrity of a sovereign is very close. It is



always of prime importance for him to resort to himself and then he can resort to others." If he can cultivate his own mind well, he will be able to put the world in order. So, it is said in "On Sticking to the Principle of First Importance", "Hence, in a broad sense, the activities of the sages can affect everywhere in the world, including all the places illuminated by the sun and the moon; in a narrow sense, all their achievements come down to cultivating their own minds."

How should a sovereign cultivate his mind? The answer is that he should comply with the principles of a sovereign to cultivate his mind all according to Tao. That means that he should follow the Tao of Heaven and Earth and act in accordance with the will of Heaven and the inborn nature of life. Thus he can foresee the development of a situation, make good use of the circumstances and grasp the opportunities to take action according to the will of Heaven. He should pay attention to his life because life is the most important thing in the world. If one loses his own life, he will lose everything, including his power, prestige and wealth. So, the sovereign should restrain his lusts and wishes and remain even-tempered. He should improve his virtues. The virtues of a sage sovereign should be as disinterested as Heaven and Earth and able to illuminate everywhere including the Four Poles. If the virtues of the sovereign are well cultivated, the common people will follow him and become virtuous. For instance, it is said in "On Communicating with Inspirations", "Sages are committed to enhance their virtues. As a result, people all over the world will mimic them and



behave benevolently." He should practise the principle of righteousness. It is said in "On Upholding Virtue", "Regarding governing the world or one state, nothing could be better than following benevolent policies and practising the principle of righteousness." For another example, it is said in "On Manipulating the People", "The best way to manipulate the people is to resort to the principle of righteousness. The second best is to resort to awards and punishments." The principle of righteousness is such a thing as if it is observed to a small extent, it will lead to small good fortunes, and if it is observed to a large extent, it will lead to great good fortunes. The sovereign should make suitable regulations according to the situation and resort to the law to govern his state. He should use sensible people and clarify the duties of court officials respectively. It is said in "On Longing for Sensible People", "The safety of a state cannot be secured for no good reason, and the high reputation of a sovereign cannot be obtained for no good reason either. It depends on whether or not he can win over the sensible intellectuals." A sage sovereign should do anything to look for sensible people and appoint them to suitable positions. Thus he will no longer need to handle all government affairs in person, so he can enjoy his time leisurely, and the state can be put in good order. So, it is said in "On Intellectuals' Moral Integrity", "Sage sovereigns will spend time and energy looking for sensible people, so that they can lead leisurely and comfortable lives." He should be clever at using things not belonging to him. It is said in "On Clarifying Duties", "Sovereigns of ancient times could use things not belonging to



themselves as if they were using their own possessions, because they knew the right way to maintain the throne." Moreover, a sovereign should set up great goals, make long-term designs, never stop exerting himself, take right tactics and even use tricks if necessary. In addition, he should also reward and punish his subjects reasonably, get rid of bias, provide benefits for his people and remove the disadvantages threatening them in the meantime. Therefore, if he sticks to principles advocated in Tao, all court officials will be administered perfectly and tens of thousands of people will be benefited from it. (see "On Cultivating One's Own Mind First")

As for court officials and intellectuals, *The Spring and Autumn of Lü Buwei* prescribes various criteria for them to guide their behaviors. They should stick to their duties, adhere to their responsibilities, practise the principles of loyalty and filial piety earnestly, remain uncorrupted, behave honestly, not hesitate to expostulate with the sovereign directly, keep on studying hard, be cautious with their words and deeds and be ready to pay the debts of gratitude. For these people, the most important thing is to practise the principle of righteousness. Practising the principle of righteousness means not bypassing the difficulties when one encounters troubles or not taking advantages indecorously when one encounters some material benefits. And it also means to devote one's own life for the sake of the state, the sovereign or those who have known and treated him well when he was in need. The stories of Shen Zipei devoting his life to rescuing his sovereign and Wen Zhi taking the risk of



losing his life to help the crown prince of the state of Qi in practising filial piety to cure the king of Qi as quoted in "On Perfect Loyalty" both advocate this argument. Self-sacrifice is admired and advocated by this collection.

As for the common people, they should be edified with the principle of righteousness and manipulated with advantages and disadvantages. They should be made to carry out orders, serve the state wholeheartedly and obey the sovereign by dispensing awards and punishments. Even though the writers of this collection might have realized the importance of winning over the common people and conforming to their will as stated, for instance, in "On Conforming to the Will of the People" that "when sovereigns of ancient times were in power, they always conformed to the will of their people, so they accomplished great achievements and gained high reputation"; nonetheless, from their point of view, the common people are near-sighted and cannot make great designs. It is said in "On Enjoying Success", "When Yu was dredging the Yangtze River to prevent flooding, the common people were attempting to pile up rubbles to block the water. After Yu had finished his task and accomplished great achievement, his offspring all benefited from it. Yu was very provident. However, the common people did not realize that. Hence, you cannot share the planning and design of great actions with the common people, but can share the happiness with them after great achievement is accomplished."

In a word, everyone—high-ranking court official, intellectual or the common people—should serve the state



wholeheartedly. And both the awards and punishments dispensed by the sovereign should all be aimed at realizing this goal. This purpose of compilation of *The Spring and Autumn of Lü Buwei* is very apparent.

The contents of *The Spring and Autumn of Lü Buwei* are very complicated and contain various thoughts. This collection covers the fields of astronomy, geography, the thought of Yin-Yang, the principles of the Five Main Elements, climate, music, education, military affairs, regimen, agrology and agriculture, and it also keeps a huge amount of historical materials. The first articles of "the Twelve Records" all explain the position of the sun and various stars appearing right in the middle of the sky both at dawn and at twilight during each month. And then it comes to the corresponding element, the deity in charge, the assistant of the deity, the representative animals, the relevant note, pitch, number, savor, smell, sacrifice and offering, the reaction of the animals, the room where the Son of Heaven stays, the colors of the cart taken by him and of the horses used to pull the cart, the banner set up on the cart and the robe and the jade he wore, the food he ate and the specialities of the utensils used for the rituals of each month. All these features must match the principles of the Five Main Elements. Then it comes to the suitable measures taken and the different edicts issued during each month. Finally, the disadvantageous weather, even the disasters brought by the unsuitable edicts, are pointed out at the end of these articles. These articles are all well-knit and have similar structure. "The Beginning of the World", the first article of the "Views



on the Beginning of the World", mainly contains the knowledge on astronomy and geography. The central topic of "The Magnificent Music", "The Decadent Tunes", "The Moderate Tunes", "On Notes and Pitches", "The Origin of Music", "On Composing Music" and "On Knowing the Right Reason" is music. These articles discuss the origin of music and its social function. "On Being Influenced by Others", "An Exhortation on Learning", "On Respecting Teachers", "On Misleading Pupils" and "On Making Good Use of the Masses" show the importance of learning and the right ways of teaching and studying. "The Nature of Life", "The Value of Life", "On Attaching Importance to Life" and "On Lusts" all focus on the importance of maintaining good health. "On Paying Attention to Farming", "On Making Good Use of Lands", "On Examining the Quality of Soil" and "On Taking Action at the Right Time" all explain the knowledge on soil and agriculture.

The Spring and Autumn of Lü Buwei were written by Lü Buwei's guests. It is said that Lü Buwei consorted a lot of intellectuals and treated them extremely generously, so there were about three thousand guests gathering around him. The articles being written by so many people cooperatively, it is not difficult to imagine the complexity of the thoughts of this collection. As I have mentioned, the compilation of this collection is to provide some references on the methodology of governing the people for the feudal regime that was going to unify China, so it is inevitable that the influence of Confucianism has played an important role in this book. Gao You wrote in his prelude, "Buwei then collected the books on



Confucianism and let the guests write down what they have heard. Thus 'the Twelve Records', 'the Eight Views' and 'the Six Discussions' came into being. Altogether, there are more than one hundred thousand words in this book." Most of the scholars of later ages consider "books on Confucianism" to be clerically wrong for "the Confucians". No matter what Gao You meant, it must have been relevant to Confucianism. The arguments about using sensible and capable people, accomplishing great achievements, putting the state in order and pacifying the world held by this collection all reflect that. This book is also deeply influenced by Taoism. Needless to say, the articles on regimen all show the influence of Taoism. Moreover, articles such as "On Treating Sensible People with Respect", "On Clarifying Duties and Responsibilities", "The Principles of a Sovereign" and "On Sticking to Fixed Rules" all discuss Tao directly. "On the Origin of Military Force", "On Putting Chaotic Situation in Order", "On the Power of Military Forces", "On Selecting the Best Soldiers and Weapons", "On Determining the Victory", "On Responding to Congeners" and "Things of One Kind Come Together" all reflect the thoughts of the thinkers of ancient China specializing in the art of war to various extents respectively. In addition, the thoughts of Mohists, Legalists, Agronomists, Logicians and Yin-Yang Naturalists are reflected in this collection as well. Hence, the thoughts of this collection are complicated. As a result, many old documents on bibliography, including "Records on Art and Articles of *Hanshu* (History of the Han Dynasty)", "Records on Confucian Classics and Old Documents of *Suishu*



(*History of the Sui Dynasty*)” and “Records on Art and Articles of *Xin Tangshu* (*New History of the Tang Dynasty*)”, put it under the Eclectics.

As for the time of completion of the collection, there have been diverse views. “The Postscript of the Twelve Records” mentions that someone asked Lü Buwei for some information on “the Twelve Records” during the autumn of the eighth year after Qin Shi Huang’s enthronement. Judging from that, we can say that “the Twelve Records” must have been finished during that autumn. Although Sima Qian wrote in “The Prelude Written by the Historian Himself” as follows: “The views of Lü Buwei became popular among people all over the world after Buwei had moved to Shu”, according to the records kept in “The Biography of Lü Buwei” in *Shiji*, Lü Buwei was dismissed from the post of prime minister during the tenth month of the tenth year after Qin Shi Huang’s enthronement, and then Marquis Wenxin (the title conferred on Lü Buwei) went to live in his fief in Henan. Lü Buwei went to Henan during the eleventh year after Qin Shi Huang’s enthronement and then he was forced to move to Shu in the following year. From the time he was dismissed from office till his death, it had taken only two years. As a matter of fact, after he was dismissed, even before this, he should have realized the misfortune in store for him. Under such circumstances, he must have lost all his ambitions, let alone to compile a collection to set forth his ideas. Both the biography of Lü Buwei and the prelude of Gao You mentioned that after the collection was finished, Lü Buwei put it above



the gate of the capital, Xianyang, and offered to reward one thousand *jin* of gold to people who could manage to amend even one word of it. Suppose that both “the Eight Views” and “the Six Discussions” were finished after he moved to Shu, how could he have the chance or be in the mood to put it above the gate of Xianyang? So, from this point of view, we should not simply draw such a conclusion that “the Eight Views” and “the Six Discussions” were finished after Lü Buwei moved to Shu only because of this statement of Sima Qian. Moreover, instead of pointing out the time of completion of the compilation, Sima Qian only referred to the propagation of this collection. I personally hold the viewpoint that both “the Eight Views” and “the Six Discussions” were finished before he was dismissed during the tenth year after Qin Shi Huang’s enthronement. It is possible and reasonable that the collection became popular several years after it was finished.

After the collection was finished, some parts of it might have been lost during the process of spread, some articles might have been disarranged, and some of them might have been reduced and tampered. Firstly, some lost records of this collection kept by other old documents can be found in the book. It proves that some parts must have become scattered and disappeared. Secondly, the sequence of the context of some articles is irrational. For instance, the main purpose of “On Responding to Congeners” is to illustrate congener things assembling together, congener smells mixing together, and congener sounds responding to each other. Nonetheless,



the last paragraph discusses military tactics. Obviously, that is not in accordance with the above paragraphs. For another example, "Things of One Kind Come Together" also focuses on the topic that things of one kind can attract each other, odors of one kind can converge with each other, and sounds of one kind can respond to each other. However, the last paragraph of it discusses military tactics too, and that is also contradictory to the topic of the above paragraphs. Most of the contents of "On Pursuing Great Goals" and "On Focusing on Great Goals" are repetitious. In addition, the contents of "On Composing Music" almost have nothing to do with music. Such cases are not rare in this collection. So, we can draw the conclusion that the collection was tampered after it had been finished. That can also be proved with some historical materials. For instance, Sima Qian wrote in "The Biography of Lü Buwei", "Lü Buwei asked all of his guests to write down what they had heard and compiled it into 'the Eight Views', 'the Six Discussions' and 'the Twelve Records'. Altogether, the book has more than two hundred thousand words." And when it came to the Eastern Han Dynasty, Gao You wrote in the prelude, "After I had finished 'The Comments on *Mengzi*', 'The Comments on *Huainanzi*' and 'The Comments on *Xiaojing*', I found that we had this collection at home and I thought it was much better than the works of other scholars. Some parts of it have been scattered. Moreover, some narrow-minded Confucians have tampered with it. So, I am afraid that it might have lost



its real features. I have been familiar with it since I was a child, and in order to illustrate the meaning of ancient Confucians, I am commenting on it according to the teachings of my former mentors. Altogether this book has one hundred and seventy-three thousand and fifty-four words." This record of Gao You proves that the collection had really been reduced and tampered. Moreover, the edition Sima Qian read had more than two hundred thousand words, and at Gao You's time, it had only about one hundred and seventy-three thousand words. Judging from that, the collection had lost almost thirty thousand words during the periods of the Qin and the West Han Dynasties.

The Spring and Autumn of Lü Buwei has some influence overseas. It has been translated into German by German sinologist Richard Wilhelm during 1920s. In recent years, it has been cooperatively translated into English by scholar Jeffrey Riegel and sinologist John Knoblock of University of Colifornia, Berkeley.

While doing this translation, I have consulted *The Corpus of Ancient Scholars* commented by Gao You, emended by Bi Yuan and printed by the World Publishing House, *The Grand Compendium of Comments on the Spring and Autumn of Lü Buwei* of Xu Weiyu, *The Collation and Annotation on the Spring and Autumn of Lü Buwei* of Chen Qiyu, etc. Mr Mao Shuangmin—a scholar of the Chinese Academy of Social Science—has read the Chinese translation. English experts, Mr Liang Liangxing, Mr S. J. Main and Mr



Adrian Parsons, have read the English translation. They have all given me very useful suggestions, and I wish to express my sincere thanks to them all. Since both my time and my level of reading are limited, mistakes in the translation might be inevitable. I sincerely wish that experts in this field and my readers would not hesitate to point them out for me.

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January 2005



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吕氏春秋

The Spring and Autumn of Lü Buwei

I



翟江月 英译、今译

Translated into English and Modern Chinese

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孟春纪第一 本生 重己 贵公 去私

孟春

【原文】

一曰——

孟春之月：日在营室，昏参中，旦尾中。其日甲乙，其帝太皞，其神句芒。其虫鳞，其音角。律中太簇，其数八。其味酸，其臭膾。其祀户，祭先脾。东风解冻，蛰虫始振。鱼上冰，獭祭鱼，候雁北。天子居青阳

【今译】

孟春正月，太阳位于营室宿。初昏时分，参宿出现在正南方；拂晓时刻，尾宿出现在正南方。孟春在天干中属甲乙木，这一时节的主宰之帝是太皞，帝的辅佐之神是句芒，应时的动物是龙鱼之类的鳞族，代表声音是角，相应的音律是太簇。这个月的数字是八，本月的味道为酸，气味是膾，要举行户祭，代表性的祭品是脾脏。春风吹拂，冰雪消融，蛰伏的动物开始苏醒并且活动起来。鱼儿从深水向上游到冰层下，水獭开始捕鱼，大雁北飞。天子居住在东向明堂的左边北首的房间，乘坐用



Records on the First Month of the Spring Season

1. The First Month of the Spring Season

During the first month of the spring season, the sun is moving to the same place as Ying Shi (a group of two stars— α and β of Pegasus). At twilight Shen (a group of seven stars belonging to Orion) is in the south of the sky and at dawn Wei (a group of nine stars belonging to Scorpion) is also in the south. The Heavenly Branches of this time are Jia and Yi (it refers to the thought on the Five Main Elements in ancient China. Jia and Yi represent the Element of Wood). The god in charge of this period is Tai Hao, and the assistant of Tai Hao is Gou Mang. The representative creatures of this time are animals with scales. The note is Jue (Jue is “3” in numbered musical notation). The corresponding pitch is Tai Cu ($\sharp D$). The number is eight. The corresponding flavour of this time is acerbity, and the smell of it is somewhat like the odour of sheep. At this time, sacrifice is held at the door, and the main offering should be animal spleen. The spring wind thaws the frozen surface of the earth. All dormant animals and insects begin to come to life again. Fishes start to come to the surface of the icy water. Otters start to catch fish. Migrant wild geese fly north. The Son of Heaven stays in a room located at the northeastern end of the east-facing hall (it refers to the orientation of the Element of Wood) named “Qing Yang”. He takes a green carriage decorated



【原文】

左个，乘鸾辂，驾苍龙，载青旗，衣青衣，服青玉，食麦与羊。其器疏以达。

是月也，以立春。先立春三日，太史谒之天子曰：“某日立春，盛德在木。”天子乃斋。立春之日，天子亲率三公九卿诸侯大夫以迎春于东郊。还，乃赏公卿诸侯大夫于朝。命相布德和令，行庆施惠，下及兆民。庆赐遂行，无有不当。乃命太史，守典奉法，司天日月星辰之行，宿离不忒，无失经纪，以初为常。

是月也，天子乃以元日祈谷于上帝。乃择元辰，天子亲载耒耜，措之

【今译】

鸾鸟图案装饰的车子，用青色的马驾车，车上插着青色的旗帜；天子穿青色的衣服，佩戴着青色的玉，吃的食物是麦子和羊，祭祀时使用的器物装饰简洁而且通透。

这个月立春。在立春前三天，太史向天子禀报说：“某日立春，大德在木。”天子于是斋戒。立春那天，天子亲自率领三公、九卿、诸侯、大夫到东郊去迎接春的降临。回朝以后，就对公、卿、诸侯、大夫进行赏赐，并命令宰相广施德教，宣读禁令，举行庆祝，布施恩惠，一直贯彻到百姓当中。庆祝、赏赐之事要施行且不要有不当之处。于是命令太史遵照典籍、常规来观测日月星辰的运行；太阳与月亮的运行的位置，以及日月星辰运行的度数和轨迹，都要计算得没有任何差错，制定历法仍然以冬至时分牵牛星所在的起点为常。

这个月，天子选择吉日向上帝祈求五谷丰登。并择定好时辰，亲自



with the figure of a phoenix-like miracle bird when he goes out and dark green horses are used to pull the carriage. The banner on the carriage is also green. The Son of Heaven wears a green robe and green jade as well (according to the principles of the Five Main Elements, green is the colour of the Element of Wood). He normally eats wheat and mutton. Vessels used for rites are simply decorated and transparent.

Spring begins during this month. Three days before the Beginning of Spring, the chief court historian reports to the Son of Heaven, "The Beginning of Spring comes on that fixed day and the main element in charge from then on should be the Element of Wood." The Son of Heaven then starts to fast. On the day of the Beginning of Spring, the Son of Heaven leads all the dukes, high-ranking court officials and sovereigns of all feudatories to welcome the spring on the eastern outskirts of the capital. When they come back, he rewards them all at the court. He then orders the prime minister to popularize moral education, announce injunctions and provide some benefits to common people. All ceremonies and awards are performed rationally. The Son of Heaven then orders the chief court historian to refer to the records of ancient documents to observe the movement of the sun, the moon and other stars and make sure that both the movement and the locations of all these celestial bodies be calculated accurately. And they should be calculated according to the location of the Qian Niu (a star belonging to the Capricornus) at the moment the Winter Solstice takes place.

During this month, the Son of Heaven selects the best



【原文】

参于保介之御间，率三公九卿诸侯大夫躬耕帝籍田，天子三推，三公五推，卿诸侯大夫九推。反，执爵于太寝，三公九卿诸侯大夫皆御，命曰“劳酒”。

是月也，天气下降，地气上腾，天地和同，草木繁动。王布农事：命田舍东郊，皆修封疆，审端径术，善相丘陵阪险原隰，土地所宜，五谷所殖，以教道民，必躬亲之。田事既饬，先定准直，农乃不惑。

是月也，命乐正入学习舞。乃修祭典，命祀山林川泽，牺牲无用牝。

【今译】

用车装载着耒耜等农具——将它们放置在参乘和御者中间，率领三公、九卿、诸侯、大夫，到直辖的田地中耕作。天子亲自推三下耒耜，三公推五下，卿、诸侯、大夫推九下。返回宫中以后，天子在祖庙举行宴饮，慰劳群臣，三公、九卿、诸侯、大夫都前去侍奉。这次宴饮被命名为“劳酒”。

这个月，天之气下降，地之气上升，天地之气合而为一体，草木萌动。国君布置农事：命令负责农业的官吏住在东郊，监督农民整治田地，审察并修正田间小路，仔细地考察丘陵、山地、平原、洼地等各种地形，因地制宜地种植五谷，要用这些教导农民，而且务必亲自示范。农事布置完毕后，接下来要首先确定平准之法，农民才没有疑虑。

这个月，命令乐师到太学教公卿子弟学习乐舞。同时修订祭祀的典则，命令祭祀山林河流的时候，不要用雌性牲畜作为祭品。禁止砍伐



day to pray to the god of heaven for a good harvest. Carrying plough and ploughshare on his carriage, putting them between the armoured warrior and the driver, he then leads dukes, high-ranking court officials and sovereigns of all feudatories to work on the imperial field at another auspicious time. The Son of Heaven himself operates these tools three times, dukes five times, high-ranking court officials and sovereigns nine times. After they return to the court, the Son of Heaven holds a banquet at the national temple. Dukes, court officials and sovereigns are invited to drink there. This is the so-called "Rewarding with Wine".

During this month, the vitality of Heaven descends, and on the other hand, the vitality of Earth ascends. These two kinds of vitalities combine together. As a result, plants start to germinate. The Son of Heaven issues edicts on farm work. Sub-officials in charge of agricultural affairs are sent to the eastern suburb to supervise people in cultivating fields and maintaining paths. They are to investigate the conditions of the land, such as hills, mountainous areas, plains and the low-lying areas, and then tell farmers which kind of crops should be grown on which fields. They should also perform the farm work in person to show farmers the correct way to do it. After that, a set of standards are set up, so that farmers will not be confused.

During this month, the chief court musician is ordered to teach court officials' offspring dancing and the playing of instruments at the National College. Regulations on ceremonies and rites are modified. Deities of mountains,



【原文】

禁止伐木，无覆巢，无杀孩虫胎夭飞鸟，无麇无卵，无聚大众，无置城郭，掩骼殓骸。

是月也，不可以称兵，称兵必有天殃。兵戎不起，不可以从我始。无变天之道，无绝地之理，无乱人之纪。

孟春行夏令，则风雨不时，草木早槁，国乃有恐。行秋令，则民大疫，疾风暴雨数至，藜莠蓬蒿并兴。行冬令，则水潦为败，霜雪大挚，首种不入。

【今译】

树木，不得打翻鸟巢，不许杀害幼小的禽兽，不准捕捉幼兽、掏取鸟卵，不能聚集民众，不要修建城郭，要掩埋枯骨尸骸。

这个月不可以举兵征伐，举兵必定会遭天灾。在没有兵战的时候，我不可以首先挑起战争。不要擅自违逆天道，不要弃绝地理，也不要乱了人间的纲纪。

孟春正月如果发布应在夏天实行的政令，就不会风调雨顺，草木就会过早地干枯，人民就会感到恐慌。如果发布应在秋天实行的政令，百姓就会遭受瘟疫，狂风暴雨频繁，野草繁茂。如果发布应在冬天实行的政令，就会出现水灾，还会有霜雪严重地伤害庄稼，麦子就将没有收成。

本生

【原文】

二曰——

始生之者，天也；养成之者，人也。能养天之所生而勿撓之，谓天子。天子之动也，以全天为故者也。此官之所自立也。立官者以全生

【今译】

最初创造生命的，是天；养育生命并使它成长的，是人。能够颐养上天创造的生命使它不受到摧残的人被称作天子。天子的任何举动都



forests, big rivers and huge valleys are sacrificed. Some edicts are issued: do not use female animals as offerings; do not hack trees; do not damage birds' nests; do not kill young birds or animals; do not shout at deer or break birds' eggs; do not convene a lot of people; do not take large-scale constructions such as building fortifications; make sure that corpses and skeletons found in the wild are buried.

Do not carry out any military action during this month. Otherwise, there will be catastrophes. Do not launch any attack first if there is no threat of war at all. Do not act against the principles of Heaven. Do not ignore the rules of Earth. Do not upset order among human beings.

If edicts of the summer season are issued during the first month of spring, winds and rains will be irregular, plants will wither prematurely and people will be terrified. If edicts of the autumn season are issued, people will suffer from severe epidemic diseases. There will be storms, and weeds will thrive. If edicts of the winter season are issued, there will be flooding, and it will snow extremely heavily. Moreover, the barley harvest will be extremely bad.

2. The Nature of Life

Everything in the world is created by Heaven, then raised by human beings. The one who knows how to act in accordance with the nature of life and will not do anything to damage it is addressed as the Son of Heaven. All actions taken by the Son of Heaven are aimed at safeguarding the



【原文】

也。今世之惑主，多官而反以害生，则失所为立之矣。譬之若修兵者，以备寇也，今修兵而反以自攻，则亦失所为修之矣。

夫水之性清，土者扣之，故不得清。人之性寿，物者扣之，故不得寿。物也者，所以养性也，非所以性养也。今世之人，惑者多以性养物，则不知轻重也。不知轻重，则重者为轻，轻者为重矣。若此，则每动无不败。以此为君悖，以此为臣乱，以此为子狂。三者国有一焉，无幸必亡。

【今译】

是出于保全生命的天性的目的。这也是设置官吏的由来。天子设置官吏正是为了保全生命的天性。当今世上昏庸的君主设置了许多官吏，却反而伤害了生命的天性，这就失去了设置官吏的意义了。譬如训练军队本是用以防备敌寇的，可如今训练军队却反而用于自我攻伐，那也就失去了训练军队的意义了。

水的本性是清澈的，由于泥土使它变得混浊，所以不能保持清澈。人的天性是能够长寿的，由于有外物干扰它，所以不能长寿。外物本来是用以颐养天性的，而不该损耗天性去追逐它。可是如今世上昏庸的人大多损耗天性去追逐外物，那就是不知道轻重了。不知道轻重，就会把重的看轻了，把轻的看重了。这样一来，任何行动都会归于失败。这样的人做君主，就会惑乱糊涂；做人臣，就会犯上作乱；为人子，就会狂放无礼。这三种情况只要有一种在一个国家里出现，那它就要无可幸免地灭亡。



lives of his people and complying with the nature of life. That is why officials are appointed. They too are appointed to comply with the nature of life. However, nowadays muddle-headed sovereigns have appointed many officials, but that only resulted in damage to the nature of life. Thus the meaning and original purpose of their appointments are totally lost. Similarly, troops are trained to defend their state when it is threatened by foreign aggression. However, at the present time, troops are trained for internal conflicts—therefore, the meaning and original purpose of their training and setting up are also totally lost.

According to the nature of water, it is crystal-clear. Nevertheless, it cannot be clear while earth is poured into it. According to the human nature, man can enjoy a long lifespan. Nevertheless, longevity is not possible because life is disturbed with too many external factors. Materials are things used for maintaining the nature of life. Therefore, they should not be considered as the purpose of life at all. However, less spiritual people of the contemporary era might devote their lives to the search for material interests. Hence, they do not know how to differentiate the essentials from the necessities of life, so that things they consider to be important might in fact be of no value. On the other hand, those really important and valuable things are overlooked. As a result, every action taken by these people is doomed to fail. If a sovereign acts this way, he is absurd. If a court official acts this way, he will offend the sovereign. And if a son acts this way, he is unbearably impertinent. When one of these



【原文】

今有声于此，耳听之必嫌已，听之则使人聋，必弗听。有色于此，目视之必嫌已，视之则使人盲，必弗视。有味于此，口食之必嫌已，食之则使人瘖，必弗食。是故圣人之于声色滋味也，利于性则取之，害于性则舍之，此全性之道也。世之贵富者，其于声色滋味也多惑者，日夜求，幸而得之则遁焉。遁焉，性恶得不伤？

万人操弓共射一招，招无不中。万物章章，以害一生，生无不伤；以便一生，生无不长。故圣人之制万物也，以全其天也。天全则神和矣，目明矣，耳聪矣，鼻臭矣，口敏矣，三百六十节皆通利矣。若此人者，不

【今译】

假如有这样一种声音，耳朵听到它一定会感到惬意，但听了之后就会使人耳聋，人们肯定不去听它。假如有这样一种颜色，眼睛看到它一定会感到惬意，但看了之后就会使人眼瞎，人们肯定不去看它。假如有这样一种食物，嘴巴吃到它一定会感到惬意，但吃了之后就会使人变成哑巴，人们肯定不去吃它。因此，圣人对于声音、颜色、滋味的态度是，有利于生命的就取用，有害于生命的就舍弃，这是保全生命的正确方法。世上富贵的人对于声色滋味的认识大多是糊涂的，他们日夜不停地追求这些东西，有幸得到了，就放纵自己，沉溺其中而不能自拔。沉溺其中不能自拔，怎能不伤害生命的天性呢？

假如一万个人拿着弓箭，共同射向一个靶子，靶子绝不会射不中。万物美好而明丽，如果用它们伤害一个生命，那个生命绝不会不受到伤害；而如果用来为一个生命提供便利，那个生命肯定会长寿。所以，圣人支配万物来保全自己的生命。生命全然无损，精神就和谐了，眼睛就



three problems occurs in a state, it is sure to die out.

If there were one note which whoever had heard would feel extremely pleased but would become deaf after hearing, certainly no one would hear it. If there were one colour which whoever had seen would feel extremely pleased but would become blind after seeing, certainly no one would see it. If there were some food which whoever had tasted it would feel extremely pleased but would become mute after eating, certainly no one would try it. As to things such as tunes, colours and tastes, sages will appreciate them only when they are healthy and good for life. They will definitely give them up if they are unhealthy and harmful. That is the way to maintain the nature of life. However, the rich and powerful of the world are muddle-headed in this area. They just cannot have enough decadent tunes, beautiful colours or delicious savours. Therefore, they are addicted to these things day and night once they have access to them.

Indulging in pleasure so immoderately, how can the nature of life remain undamaged?

Given that ten thousand people shoot at a target at the same time, the target will definitely be hit. There are tens of thousands of things pleasing and inviting in the world; if all these cooperate to damage one person, he will definitely be injured. On the other hand, if they are aimed at facilitating his life cooperatively, he will be benefited and his lifespan will be prolonged. Therefore, a sage will balance tens of thousands of things to maintain the nature of life. Thus, his soul will be peaceful and harmonious, his eyesight will be



【原文】

言而信，不谋而当，不虑而得；精通乎天地，神覆乎宇宙；其于物无不受也，无不裹也，若天地然；上为天子而不骄，下为匹夫而不愠。此之谓全德之人。

贵富而不知道，适足以为患，不如贫贱。贫贱之致物也难，虽欲过之奚由？出则以车，入则以辇，务以自佚，命之曰招蹶之机。肥肉厚酒，务以自强，命之曰烂肠之食。靡曼皓齿，郑、卫之音，务以自乐，命之曰

【今译】

明亮了，耳朵就灵敏了，嗅觉就敏锐了，口齿就伶俐了，全身三百六十个骨节就都通畅舒展了。这样的人，不用说话就能取信于人，不用谋划一切举止都会得当，不用思考就会有所得。他们的精神通达天地，覆盖宇宙。对于外物，他们没有不能承受与包容的，如同天地一样。贵为天子也不骄傲，身为普通黎民百姓也不烦忧。这才称得上是德行完美的人。

富贵而不懂得养生之道，反而会带来祸患，那就不如贫贱。贫贱的人获得东西很难，即使想沉湎于物质享受之中，又怎么可能呢？出门乘车，进门坐辇，务求安逸舒适，这样的车辇应该叫“招致腿脚疾病的器械”。吃肥肉，喝醇酒，耽于厚味，这样的酒肉应该叫“腐烂肠道的食



perceptive, his hearing will be sharp, his taste will be sensitive, his oral expressiveness will be perfect, and all his three hundred and sixty joints will work well. Whoever can achieve that sense of refinement will be trusted to express himself, all actions taken will get the right results without planning in advance, and the truth of everything will be apparent to him even though he does not need to ponder over the situation. Thus his spirit can reach everywhere between Heaven and Earth and his soul can cover the whole universe freely. He can tolerate everything and contain everything just like Heaven and Earth do. He will not be proud of himself even though he will be enthroned to be Son of Heaven. Nor will he be depressed if he is only an ordinary person of no power at all. That is the so-called person of perfect virtue.

Invariably, problems arise with those who are wealthy and powerful but have no common sense on the nature of life. If this is the case, one would rather choose to be menial and poor. The poor people usually lead very hard lives. Even though they might wish to lead extravagant ones, how could they realize that goal? For the wealthy and powerful, they take carriages every time they go out and take man-drawn carriages whenever they come back. They do not use their own legs and feet to walk and as a result, their muscles atrophy, so these carriages should be addressed as "utensils causing diseases of the feet and legs". They are indulged with fat, mellow wines and cannot have enough of them, so these things should be addressed as "food and drinks leading to ulceration of the gut". They are also addicted to love affairs



【原文】

伐性之斧。三患者，贵富之所致也。故古之人有不肯贵富者矣，由重生故也，非夸以名也，为其实也。则此论之不可不察也。

【今译】

物”。迷恋女色，沉醉于靡靡之音，极尽享乐之能事，这样的美色、音乐应该叫“戕害性命的斧头”。这三种祸患都是富贵所招致的。所以古代就有摒弃富贵的人，这是出于对生命的重视，而不是为了自我夸耀以钓取虚名，他们为的是保全生命。因此，对这个道理必须要加以明察。

重己

【原文】

三曰——

僇，至巧也。人不爱僇之指，而爱己之指，有之利故也。人不爱昆山之玉、江汉之珠，而爱己之一苍璧小玕，有之利故也。今吾生之为我有，而利我亦大矣。论其贵贱，爵为天子，不足以比焉；论其轻重，富有天下，不可以易之；论其安危，一曙失之，终身不复得。此三者，有道者

【今译】

僇是最灵巧的人了。但是人们不爱惜僇的手指，而爱惜自己的手指，这是因为它为自己所有而且能为自己带来便利的缘故。人们不爱惜昆山的美玉、江汉的明珠，却爱惜自己的质地并非很好的玉以及细小的珠子，这是因为它们属于自己所有而且能为自己带来便利的缘故。而今生命是属于我自己的，能给我带来极大的利益。就贵贱而言，即使贵为天子，也不足以与我的生命相比；就轻重而言，即使富有天下，我也不拿自己的生命去交换；就安危而言，一旦失掉了它，终将不能复得。由于这三个方面的原因，有道的人对待生命都特别谨慎。有的人虽然



with pretty women and decadent tunes popular in Zheng and Wei, so these things should be addressed as "life-hacking axes". These three above-mentioned problems are associated with wealth and power. Therefore, some people in ancient times would give up wealth and power voluntarily. They did so not for the sake of fame or inflated reputation but to maintain the nature of life. So, this argument must be scrutinized.

3. The Value of Life

Chui used to be the most skilful person in the world. However, people do not love Chui's fingers but love their own ones. Their own fingers are their private possessions, so they can be used to benefit themselves. Similarly, people do not love jade produced by Kun Lun Mountain or pearls produced by the Yangtze River or the Han River, but love their less precious jade and smaller pearls. Because these things are their private possessions, they can be used to benefit themselves. Life is also a private possession, so nothing could benefit oneself more than one's own life. Regarding the value of life, everyone considers his own life to be more valuable than that of his sovereign. Regarding the importance of life, no one would trade his life for anything else even the whole world would be offered to him. And regarding the safety of life, once it is lost, it would never come back. Therefore, sensible people take these three factors very seriously. Whoever attaches importance to life



【原文】

之所慎也。有慎之而反害之者，不达乎性命之情也。不达乎性命之情，慎之何益？是师者之爱子也，不免乎枕之以糠；是聋者之养婴儿也，方雷而窥之于堂；有殊弗知慎者。夫弗知慎者，是死生存亡可不可，未始有别也。未始有别者，其所谓是未尝是，其所谓非未尝非，是其所谓非，非其所谓是，此之谓大惑。若此人者，天之所祸也。以此治身，必死必殃；以此治国，必残必亡。夫死殃残亡，非自至也，惑召之也。寿长至常亦然。故有道者，不察所召，而察其召之者，则其至不可禁矣。此论不

【今译】

小心翼翼地对待生命，却反而损害了它，这是因为不通晓生命的本性。如果不能通晓生命的本性，即使小心翼翼，又有什么用？这正如盲人疼爱儿子，却免不了让他睡在谷糠里。又如聋子养育婴儿，却在打雷的时候抱着他到堂前张望。这比不懂得谨慎地对待生命还要糟糕。对于那些不知道谨慎对待生命的人来说，死与生、存与亡、可与不可之间没有什么分别。没有什么分别，他们所谓对的未必就是对的，他们所谓错的未必就是错的。肯定他们认为是错误的，或者否定他们认为是正确的，也是非常糊涂的做法。这种人，上天一定会降祸于他们。持这种态度修身，自身必定会遭殃、死亡；持这种态度治国，国家必定残破、灭亡。死亡、灾祸、残破与灭亡，都不是无缘无故地自己找上门来的，而是惑乱所导致的。寿命的长短也是如此。所以，有道之人不考察事情的结果



but endangers his life in reality should not be regarded as really knowing the nature of life. And if one does not know the nature of life, it will be of no help even though he takes his life very seriously. Even though the blind love their children, it is inevitable that they will let their babies sleep in chaff. Similarly, even though the deaf might love their children, it could be inevitable that they might carry their babies to the hall for a look at the time when it thunders heavily. Compared with not taking life seriously at all, these kinds of things could be much more dangerous to life. For those who do not take life seriously, the differences between survival and death, between things they should do and those they shouldn't do are blurred. Thus, they could not tell right from wrong. Whatever they consider to be right should be wrong indeed. On the other hand, whatever they consider to be wrong should be right in reality. It is also extremely silly to assert things negated by them or repudiate things affirmed by them. People of this kind are doomed to be punished by Heaven. Behaving themselves that way, they will definitely get into serious trouble and lose their lives. Governed that way, a state will surely be invaded and ruined. The most hateful things such as death, severe troubles, dilapidation or perdition of a state do not occur spontaneously without any reason. They are caused by the stupidity of these muddle-headed people. The lifespan of human beings is also the same. So, instead of paying much attention to investigating the results of things, sensible people would rather examine their causes scrupulously. Thus, the results are determinate



【原文】

可不熟。

使乌获疾引牛尾，尾绝力勳，而牛不可行，逆也。使五尺竖子引其棬，而牛恣所以之，顺也。世之人主贵人，无贤不肖，莫不欲长生久视，而日逆其生，欲之何益？凡生之长也，顺之也；使生不顺者，欲也；故圣人必先适欲。

室大则多阴，台高则多阳，多阴则蹶，多阳则痿，此阴阳不适之患也。是故先王不处大室，不为高台，味不众珍，衣不燂热。燂热则理塞，

【今译】

本身，而是考察导致这种结果的原因，这样一来，结果的到来就是不可遏止的了。这个道理不可不熟知。

即便让乌获迅速地用力拽住牛尾巴，即便他把牛尾巴拽断了、把自己的力气都用尽了，牛仍然不会走，这是由于违背了牛的习性的缘故。而如果让一个小孩牵着牛鼻子上的环，牛就会完全按照小孩的意愿前行，这是由于顺应牛的习性的缘故。世上的君主、权贵，无论贤还是不肖，没有不想长寿的。但是如果他们每天都在违背生命的天性行事，即使渴望长寿，又有什么用？大凡寿命得以延长，都是顺应生命的天性的缘故；不顺应生命的天性的东西是欲望，所以圣人一定首先节制欲望，确保它们适度。

房屋太大，阴气就多；台子过高，阳气就盛。阴气过多，腿脚就会生毛病；阳气太盛，肌肉就会萎缩。这是阴阳不协调所造成的祸患。因此，古代的帝王不住太大的房子，不修筑过高的台子，不吃太多珍异的



and are bound to take place at any rate. This viewpoint should be mastered thoroughly.

Suppose that Wu Huo were there pulling the tail of a cow, the animal would not move at all even if its tail were broken and Wu Huo himself were exhausted, because that went against the innate nature of the cow. However, if a small boy were to hold the ring embedded in the nose of the cow, the animal would go everywhere according to the will of the boy, because that were in accordance with the innate nature of the cow. For sovereigns and powerful people of the world, no matter whether they are sensible or unworthy, they all hope to enjoy longevity. Given that they always act against the nature of life, how could they prolong the lifespan even though they are looking forward to that? Whoever can enjoy a long lifespan must have behaved exactly according to the nature of life. However, there are things which work against the nature of life, and these things are lusts. Hence, it is of great importance for sages to constrain their lusts to ensure moderation.

If a building is too huge, Yin will pervade it. If a platform is too high, Yang will pervade there. If Yin is overly prevailing, people living in the building will suffer from leg-and-foot diseases. If Yang is overly prevailing, people living on the platform will suffer from atrophy. These problems occur when Yin and Yang are not in harmony with each other. Ancient kings would not live in huge buildings, would not build high platforms, would not eat too much nutritious rare food, nor would they wear too heavy clothes. When



【原文】

理塞则气不达；味众珍则胃充，胃充则中大鞅；中大鞅而气不达，以此长生可得乎？昔先圣王之为苑囿园池也，足以观望劳形而已矣；其为宫室台榭也，足以辟燥湿而已矣；其为舆马衣裘也，足以逸身暖骸而已矣；其为饮食醢醢也，足以适味充虚而已矣；其为声色音乐也，足以安性自娱而已矣。五者，圣王之所以养性也，非好俭而恶费也，节乎性也。

【今译】

食物，不穿太厚太暖的衣服。衣服过厚过暖，脉理就会闭结；脉理闭结，气就不通畅。食用丰盛的珍馐美味，胃里就会太满；胃太满，胸腹就会闷胀；胸腹闷胀，气就不通畅。在这样的情况下，还想长寿，那能做到吗？从前圣明的帝王建造苑囿、庭院、池塘，只要足以进行游乐、活动身体就行；他们修筑宫室台榭，只要能躲避干燥和潮湿就行；他们制做车马衣裘，只要足以为自己提供便利、温暖身体就行；他们置备饮食酒醴，只要足以适合口味、填饱饥肠就行；他们置办音乐歌舞，只要足以使性情安适、能够自娱就行。这五个方面是圣王用来颐养生命的。他们之所以这样做，并不是因为喜好节俭、厌恶奢侈浪费，而是为了调和性情。

贵公

【原文】

四曰——

昔先圣王之治天下也，必先公，公则天下平矣。平得于公。尝试观

【今译】

从前圣明的君王治理天下，一定把公正无私放在首位。公正无私，天下就会太平。天下太平出自公正无私。我曾考查古代的记载，得到



clothes are too heavy and warm, the veins in the skin will be blocked. Thus, the vital energy cannot circulate very well. When too much nutritious food has been eaten, the stomach will distend and that might lead to gastrectasia. As a result, vital energy cannot circulate well. How can the lifespan be prolonged if this is the case? So the gardens and ponds of ancient kings were moderate in size and they were only big enough for the kings to play or relax in; their buildings, kiosks and platforms were only big enough to protect themselves from the wet and dry weather; their carriages, horses and clothes were only enough to relieve them or keep them warm; their food was only enough to ease hunger; and their means of entertainment such as music or colours were only enough to satisfy them and maintain the nature of life. Sage kings take the above-mentioned five measures to maintain the nature of life correctly. However, it is not that they were inclined to frugality or disliked luxurious ways of living, but that they aimed at moderation to maintain the nature of life.

4. On Getting Rid of Partiality

When sage kings of ancient times were governing the world, they regarded impartiality as the most important principle. They governing the world according to the guidelines of impartiality, the world could be in a state of peace and order. The peace and order of the world can only be safeguarded with impartiality. I have known this by doing



【原文】

于上志，有得天下者众矣，其得之以公，其失之必以偏。凡主之立也，生于公。故《鸿范》曰：“无偏无党，王道荡荡；无偏无颇，遵王之义；无或作好，遵王之道；无或作恶，遵王之路。”

天下非一人之天下也，天下之天下也。阴阳之和，不长一类；甘露时雨，不私一物；万民之主，不阿一人。伯禽将行，请所以治鲁，周公曰：“利而勿利也。”荆人有遗弓者，而不肯索，曰：“荆人遗之，荆人得之，又何索焉？”孔子闻之曰：“去其‘荆’而可矣。”老聃闻之曰：“去其‘人’而可

【今译】

天下的人很多，他们取得天下是由于公正无私，而丧失天下必定是由于偏私。君主得以保全自己的地位，在于公正无私。所以《鸿范》篇说：“不要偏私、结党，王道平坦宽广。不要偏私、偏颇，遵循先王法则。不要偏好，遵循先王正道。不要擅作威福，遵循先王正路。”

天下不是属于某一个人的，而是天下人所共有的。阴阳协调，不只生长一种物类。甘露时雨，不偏私任何一样东西。统治万民的君主，不偏袒任何一个人。伯禽将要前往鲁国，临行请示治理鲁国的方法，周公说：“为人民谋利益而不要谋取私利。”楚国有个人丢了弓，却不肯去寻找，他说：“楚国人丢了它，又被楚国人捡到，何必寻找呢？”孔子听到这件事，说：“去掉那个‘楚’字就可以了。”老聃听到以后说：“去掉那个



research on documents from ancient times. Those sovereigns who have unified the world successfully throughout history did it largely by the use of impartiality. On the other hand, for those who were toppled and finally lost their authority, their failure was accounted for largely by partiality. Impartiality is the only thing that can safeguard the throne. So, it is said in *Hong Fan*, "No partiality, no clique, the future of the throne is bright. No bias, no favouritism, principles of sage kings are respected. No nepotism, the right path of sage kings is followed. No malignity, the right way of sage kings is taken."

The world does not belong to one single person. The world should belong to people of the world. The cooperation of Yin and Yang does not create only one species. Sweet dews and proper rains do not do favour to anything out of partiality. And a sovereign supervising tens of thousands of people should not benefit anyone out of favouritism either. Before Bo Qin went to take office in the state of Lu, he asked Duke Zhou how to govern the state. Duke Zhou said, "Benefit people of the state, but do not take advantage of the state for your own sake." Once a person of the state of Chu lost a bow, but he would not go back to look for it. When he was asked for the reason, he just said, "Well, one person of Chu lost the bow, and another person of Chu got it. Is it necessary for me to go back to look for it?" When Confucius heard of it, he said, "It should be all right if the word 'Chu' is overlooked." When Lao Dan heard of it, he said, "It should be all right if the word 'person' is overlooked." So



【原文】

矣。”故老聃则至公矣。天地大矣，生而弗子，成而弗有，万物皆被其泽，得其利，而莫知其所由始，此三皇五帝之德也。

管仲有病，桓公往问之，曰：“仲父之病矣，渍甚，国人弗讳，寡人将谁属国？”管仲对曰：“昔者臣尽力竭智，犹未足以知之也，今病在于朝夕之中，臣奚能言？”桓公曰：“此大事也，愿仲父之教寡人也。”管仲敬诺，曰：“公谁欲相？”公曰：“鲍叔牙可乎？”管仲对曰：“不可。夷吾善鲍叔牙，鲍叔牙之为人也：清廉洁直，视不己若者，不比于人；一闻人之过，终身不忘。”“勿已，则隰朋其可乎？”“隰朋之为人也：上志而下求，丑不若

【今译】

‘人’字就可以了。”所以，老聃才是最公正无私的。天地广大，生育人民而不将他们视为自己的子孙，成就万物而不据为私有。万物都承受它们的恩泽，得到它们的好处，然而却没有哪一个知道这从何而来，这也正是三皇五帝的品德。

管仲有病，桓公去探望他，说：“仲父病得相当严重了，大家已经不需要避讳了，（您与世长辞以后）我该把国家托付给谁呢？”管仲回答说：“过去我殚精竭虑，尚且不能知道有这样的人。如今病重，生命危在旦夕，又能说些什么呢？”桓公说：“这是大事，希望您一定要教导我啊。”管仲恭敬地允诺，他问桓公：“您想让谁做宰相？”桓公说：“鲍叔牙可以吗？”管仲回答说：“不行。我跟鲍叔牙关系非常友好。鲍叔牙为人清白廉正，不屑与不如自己的人为伍，一听到别人的过失，便终生不忘。”（桓公说：）“不得已的话，隰朋还可以吧？”（管仲回答说：）“隰朋为人既能记取



Lao Dan should be considered as the person of perfect disinterestedness. Huge as Heaven and Earth are, they create life of the world but do not regard human beings as their own offspring and they create everything in the world but do not regard everything as their private belonging. All creatures of the world benefit from them even though they do not realize that. That is the virtue of the Three King Ancestors and the Five Di Ancestors as well.

Once, Guan Zhong was badly sick and Duke Huan went to see him. The duke asked, "Now that you are so badly sick and everyone of the state knows the seriousness of your disease, I think that we do not need to beat around the bush any more. If unfortunately enough you will pass away, whom do you think I can use to govern the state?" Guan Zhong said, "Previously, I have tried my best but failed to find the right person. Now I am dying. How could you discuss this topic with a dying person?" Duke Huan insisted to ask him, "Since it is so important, please do give me a piece of your mind." Guan Zhong agreed reverently and then, he asked him, "Whom do you want to use as prime minister then?" Duke Huan said, "Shall I appoint Baoshu Ya to this position?" Guan Zhong said, "No. He is not the right one. Baoshu Ya and I are very good friends, so I know him well. He is such a clear and upright person that he would not make friends with those who are not as virtuous as he himself is. And when he finds out any mistake committed by someone else, he would not forget it or forgive him during his lifetime." Duke Huan said, "If there is no other choice, what do you think of Xi Peng? Is



【原文】

黄帝，而哀不己若者；其于国也，有不闻也；其于物也，有不知也；其于人也，有不见也。勿己乎，则隰朋可也。”夫相，大官也，处大官者，不欲小察，不欲小智，故曰：大匠不斲，大庖不豆，大勇不斗，大兵不寇。桓公行公去私恶，用管子而为五伯长；行私阿所爱，用竖刀而虫出于户。

人之少也愚，其长也智，故智而用私，不若愚而用公。日醉而饰服，

【今译】

先代贤人而效法他们，又能不耻下问。他自愧德行比不上黄帝，又怜惜不如自己的人。他对于国事，不是事事都去打听；对于外物，有他不知道的东西；对于他人，他也有视而不见的地方。如果实在迫不得已，隰朋还行吧。”宰相是个很高的职位。身居高位的人，不应该在细小的地方耗费精力，不应该玩弄小聪明。所以说：最为高明的木匠不亲自动手砍削，最为高明的厨师不亲自切割东西，大勇之人不格斗厮杀，正义的军队不会掳掠为害。桓公行公道而抛却私怨起用管子，从而成为五霸之长；徇私情，庇护自己宠幸的人，任用竖刁而致使自己死后得不到殓殓，尸虫都爬出门外。

人年幼的时候愚钝，长大了会变聪明。所以，聪明而徇私，不如愚昧而行公道。天天醉醺醺的却还想穿戴整齐，牟取私利却还要树立公



he qualified for it?" Guan Zhong said, "Xi Peng is a person who looks forward to the virtues of the ancient kings and is not ashamed of learning from his inferiors. He is not satisfied with himself and considers himself not as good as the Yellow King. And he also feels sorry for those who are not as excellent as he himself is. Regarding the government affairs, he is not interested in prying into everything, does not abuse his power to intervene with others and also overlooks some mistakes of others. If there is no one else for you to use, please use Xi Peng." Prime minister is a very powerful position. Whoever takes this position should not waste his intelligence in handling trifles in person or play tricks to show off his own wisdom. So it is said that the most outstanding carpenter would not hack things in person, the most talented chef would not chop things in person, the most valorous people would not fight in person and the most righteous troops would not plunder others. After Duke Huan had overcome his mourning towards Guan Zhong and used Xi Peng to govern the state out of impartiality, he became the best of the five most powerful sovereigns of his time. However, after he used Shu Diao out of partiality later on, his corpse was not buried after his death and as a result, worms crawled from it and even wriggled out of the door of his room.

Human beings are normally foolish during their childhood, and become intelligent after they grow up. However, in case of the intelligent ones behaving partially, it could be worse than the foolish ones acting out of



【原文】

私利而立公，贪戾而求王，舜弗能为。

【今译】

道，贪婪暴戾却还要称王天下，即便是舜也做不到。

去私

【原文】

五曰——

天无私覆也，地无私载也，日月无私烛也，四时无私行也，行其德而万物得遂长焉。

黄帝言曰：“声禁重，色禁重，衣禁重，香禁重，味禁重，室禁重。”

尧有子十人，不与其子而授舜；舜有子九人，不与其子而授禹。至公也。

晋平公问于祁黄羊曰：“南阳无令，其谁可而为之？”祁黄羊对曰：“解狐可。”平公曰：“解狐非子之仇邪？”对曰：“君问可，非问臣之仇也。”

【今译】

天不出于私心覆盖任何东西；地不出于私心承载任何东西；日月不出于私心照耀任何东西；春夏秋冬更迭交替，也没有偏私。它们都在布施自己的恩德使万物得以成长。

黄帝说过：“禁止淫靡的音乐，禁止炫目的色彩，禁止繁多的衣饰，禁止浓烈的香味，禁止厚重的饮食，禁止奢靡的宫室。”

尧有十个儿子，但他不把天下传给自己的儿子却传给了舜；舜有九个儿子，但他不把天下传给自己的儿子却传给了禹。这就是至公无私。

晋平公问祁黄羊道：“南阳缺个县令，可以安排谁担任这个职务？”祁黄羊回答说：“可以安排解狐。”平公说：“解狐不是你的仇人吗？”祁黄羊回答：“您问的是谁可以担任这个职务，而不是问我的仇人是谁。”平



impartiality. Given that one is badly drunk but still hopes to look elegant, is concerned only with taking advantages for himself but still hopes to establish the principle of impartiality, is very rapacious, tyrannical but still hopes to unify the world, even people as capable as Shun could not manage to achieve that.

5. On Getting Rid of Selfishness

Heaven does not give unprincipled protection to anything. Earth does not hold anything out of partiality. The sun and the moon do not illuminate anything because of bias. Nor do the four seasons move out of favouritism. They benefit all things, so the things can develop fully.

The Yellow King said, "Do not listen to overly decadent tunes. Do not be addicted to overly splendid colours. Do not wear overly extravagant clothes. Do not indulge in overly fragrant odours. Do not be addicted to overly luscious delicacies. Do not live in overly luxurious buildings."

Yao devolved the authority over the world to Shun even though he had ten sons himself. Shun devolved the authority over the world to Yu even though he had nine sons himself. That should be considered as perfect disinterestedness.

King Ping of the state of Jin once asked Qi Huangyang, "I need someone to take charge of Nan Yang. Whom do you think I should appoint to this position?" Qi Huangyang said, "I think you can use Xie Hu." The king asked, "Isn't Xie Hu your personal enemy?" He said, "Well, you asked me



【原文】

平公曰：“善。”遂用之。国人称善焉。居有间，平公又问祁黄羊曰：“国无尉，其谁可而为之？”对曰：“午可。”平公曰：“午非子之子邪？”对曰：“君问可，非问臣之子也。”平公曰：“善。”又遂用之。国人称善焉。孔子闻之曰：“善哉！祁黄羊之论也，外举不避仇，内举不避子。”祁黄羊可谓公矣。

墨者有钜子腹䵍，居秦，其子杀人，秦惠王曰：“先生之年长矣，非有它子也，寡人已令吏弗诛矣，先生之以此听寡人也。”腹䵍对曰：“墨者之法曰：‘杀人者死，伤人者刑’，此所以禁杀伤人也。夫禁杀伤人者，天下之大义也。王虽为之赐，而令吏弗诛，腹䵍不可不行墨者之法。”不许惠

【今译】

公说：“好啊！”于是就任用了解狐。国人都称赞这件事。过了一段时间，平公又问祁黄羊：“国家缺少一个军尉，可以安排谁担任这个职务？”祁黄羊回答：“可以安排祁午。”平公说：“祁午不是你的儿子吗？”祁黄羊说：“您问的是谁可以担任这个职务，而不是问我的儿子是谁。”平公说：“好啊！”于是就又任用了祁午。国人都称赞这件事。孔子听说后称赞道：“祁黄羊这些话太好了！为国家推荐人才既不回避自己的仇敌又不回避自己的儿子。”祁黄羊可以称得上公正无私了。

墨家大师腹䵍住在秦国，他的儿子杀了人，秦惠王对他说：“先生您的年纪很大了，又没有别的儿子，我已经命令执法的官吏不杀他了。希望先生在这件事上听我的吧。”腹䵍回答说：“墨家的法律规定：‘杀人者处死，伤人者受刑。’这样做，是为了严禁杀人、伤人。严禁杀人、伤人，是天下的大义。大王虽然恩赐于我，命令执法官吏不杀我的儿子，但我却不可以不执行墨家的法律。”腹䵍没有应允惠王，杀了自己的儿子。



who was capable of governing Nan Yang instead of who was at odds with me." King Ping said, "Great!" He then appointed Xie Hu to be chief official of Nan Yang. And this story was praised all over the state. After some time, King Ping asked Qi Huangyang again, "I need an officer to take charge of military affairs. Whom do you think I should use?" He said, "I think you can use Wu." King Ping asked, "Isn't Wu your own son?" He said, "You asked me who was capable of taking charge of military affairs for the state rather than who my son was." King Ping said, "Great!" He then used Qi Wu. And people all over the state thought it was a good idea. When Confucius heard of that, he said, "How wonderful Qi Huangyang's words are! He is so selfless that he could recommend both his personal enemy and his own son." People like Qi Huangyang can be considered as disinterested.

Fu Tun, a famous scholar of the Mohist School, used to live in the state of Qin. Once his son killed someone. King Hui of the state of Qin told Fu Tun, "Since you are so old, sir, and this is the only son you have, I have already told the official in charge of justice not to execute him. Please listen to me this time." Fu Tun said, "According to the regulations followed by scholars of our school, whoever has murdered another person should be sentenced to death, and whoever has hurt another person should be punished. This regulation is aimed at stopping the murdering or injuring of others. And stopping the murdering or injuring of others should be considered as the greatest righteousness of the world. Even



【原文】

王，而遂杀之。子，人之所私也，忍所私以行大义，钜子可谓公矣。

庖人调和而弗敢食，故可以为庖。若使庖人调和而食之，则不可以为庖矣。王伯之君亦然，诛暴而不私，以封天下之贤者，故可以为王伯；若使王伯之君，诛暴而私之，则亦不可以为王伯矣。

【今译】

儿子是人们所偏爱的，忍心杀掉自己心爱的儿子来推行天下大义，腹解可以算得上公正无私了。

厨师调和五味却不敢偷吃，所以可以用作厨师。假使厨师调和五味却把它偷吃掉，这样的人就不可以用作厨师了。成就王霸大业的君主也是如此。他们诛杀暴君，却不占有他们的土地，而是将它分封给贤德之人，所以能够成就王霸大业。假使他们诛杀暴君却把他们的土地占为已有，那他们也就不能成就王霸大业了。





though you are so kind to pardon him and have ordered the official not to execute him, I dare not act against the regulation of our school." He did not agree with King Hui and killed his son. According to the human nature, every father loves his son. Nevertheless, Fu Tun was so disinterested that he executed his own son to popularize the principle of righteousness. He really is a person of true impartiality.

Chefs are used to concoct wonderful delicacies but do not eat the food they made secretly. Whoever eats things prepared for the host secretly should not be used as chef. Sovereigns being able to establish the most powerful states or unify the whole world are also the same. When they overthrow their tyrannical and ferocious compeers, they do not keep their territories to themselves but confer them on sensible and virtuous people, so that they can establish the most powerful states or unify the whole world. Suppose they were to kill those tyrannical and ferocious sovereigns and then keep all their lands and possessions to themselves, they could never establish the most powerful states or unify the world.



仲春纪第二 贵生 情欲 当染 功名

仲春

【原文】

一曰——

仲春之月：日在奎，昏弧中，旦建星中。其日甲乙，其帝太皞，其神句芒。其虫鳞，其音角。律中夹钟，其数八。其味酸，其臭臙。其祀户，祭先脾。始雨水，桃李华。苍庚鸣，鹰化为鸠。天子居青阳太庙，乘鸾辂，驾苍龙，载青旗，衣青衣，服青玉，食麦与羊，其器疏以达。

【今译】

仲春二月，太阳位于奎宿。初昏时分，弧宿出现在正南方；拂晓时刻，建星出现在正南方。仲春在天干中属甲乙木。这一时节的主宰之帝是太皞，帝的辅佐之神是句芒，应时的动物是龙鱼之类的鳞族，代表声音是角，相应的音律是夹钟。这个月的数字是八，味道是酸，气味是臙，要举行户祭，代表性的祭品是脾脏。开始降雨，桃李开花，黄鹂开始鸣叫，空中的鹰逐渐为布谷鸟所取代。天子居住在东向明堂的正中的房间，乘坐用鸾鸟图案装饰的车子，用青色的马驾车，车上插着青色的旗帜；天子穿青色的衣服，佩戴青色的玉，吃的食物是麦子和羊，祭祀时



Records on the Second Month of the Spring Season

1. The Second Month of the Spring Season

During the second month of the spring season, the sun is moving to the same place as Kui (a group of sixteen stars belonging to Andromeda and Pisces). At twilight Hu (a group of nine stars belonging to Angro Navis) is in the south of the sky and at dawn the Jian (a group of six stars belonging to Sagittarius) is in the south. The Heavenly Branches of this time are Jia and Yi. The god in charge of this period is Tai Hao and the assistant of Tai Hao is Gou Mang. The representative creatures of this time are animals with scales. The note is Jue. The corresponding pitch is Jia Zhong (# D). The number is eight. The corresponding flavour of this time is acerbity. And the smell of it is somewhat like the odour of sheep. At this time, a sacrifice is held at the door and the main offering should be animal spleen. It begins to rain. Both peach and plum trees develop flowers. Yellowbirds start to sing. Eagles are replaced by cuckoos. The Son of Heaven stays in the room located right in the middle of the east-facing hall named "Qing Yang". He takes a green carriage decorated with the figure of a phoenix-like miracle bird when he goes out and dark green horses are used to pull the carriage. The banner set up on the carriage is also green. The Son of Heaven wears a green robe and green jade as well. And he normally eats wheat and mutton. Vessels used for rites are



【原文】

是月也，安萌芽，养幼少，存诸孤。择元日，命人社。命有司，省圜圉，去桎梏，无肆掠，止狱讼。

是月也，玄鸟至。至之日，以太牢祀于高禘。天子亲往，后妃率九嫔御，乃礼天子所御，带以弓韣，授以弓矢于高禘之前。

是月也，日夜分。雷乃发声，始电。蛰虫咸动，开户始出。先雷三日，奋铎以令于兆民曰：“雷且发声，有不戒其容止者，生子不备，必有凶

【今译】

用的器物装饰简洁而且通透。

这个月，要保护植物的萌芽，养育幼儿与少年，抚恤孤儿。选择吉日，命令百姓祭祀社神后土。命令执法官吏赦免犯人，去掉手铐脚镣，不要杀戮、掠夺，禁止诉讼。

这个月燕子飞回来。燕子飞回来的这天，用牛、羊、猪三牲祭祀高禘。天子亲自前往祭祀，后妃率领宫中所有女眷侍奉，以礼召见天子所宠幸的女人，给她们佩带上弓套，并且将弓箭摆放在高禘神前祈求生子。

这个月，日夜平分。开始打雷、闪电。蛰伏的动物都苏醒过来，并从洞穴中钻出来。打雷三天之前，要振动木铎向老百姓发布命令道：“即将开始打雷了，如有不戒慎房中之事、在打雷之际交合的，生下的孩



simply decorated and transparent.

During this month, seedlings and sprouts of all plants should be protected, children should be fostered and orphans, widows should be supported. An auspicious day is selected to hold the ceremony in worship of Hou Tu (the god in charge of earth and harvest). Officials in charge of prisons are ordered to set free those who have only committed very slight crimes and get rid of shackles for the prisoners. Do not execute the guilty or plunder others. All kinds of lawsuits are prohibited.

Swallows return during this month. A ceremony during which heads of cow, sheep and pig are used as offering is held in worship of the goddess in charge of human propagation. The Son of Heaven participates in the ceremony in person. The queen leads all his concubines to serve him. And then the Son of Heaven puts the quiver of a bow on the woman he loves and puts the bow and arrows in front of the goddess to pray for her impregnation.

The Vernal Equinox comes during this month, and the day and the night are of the same length on that day. Thunder and lightning return. All dormant animals and insects return to life and leave their dwellings after a long season of hibernation. Three days before the thunder, officials are sent to draw people's attention by ringing bells to spread the order issued by the Son of Heaven as follows: "There will be thunder soon. Do watch your behaviour and make sure that you are not going to practise libidinous affairs during this month. Otherwise, children will be delivered with malformations and other natal diseases. Moreover, you will



【原文】

灾。”日夜分，则同度量，钧衡石，角斗桶，正权概。

是月也，耕者少舍，乃修阖扇，寝庙必备。无作大事，以妨农功。

是月也，无竭川泽，无漉陂池，无焚山林。天子乃献羔开冰，先荐寝庙。上丁，命乐正，入舞舍采，天子乃率三公九卿诸侯亲往视之。中丁，

【今译】

子一定有先天残疾，而且自己必定会有凶灾。”日夜平分，所以要统一校正衡、石、斗、桶、秤杆、秤砣以及用于刮平斗斛的概等各种度量衡。

这个月，耕作的农民很少有住在自己家中的，要整修门户，准备齐全在太庙祭祀先祖的器具、物品。不要动兵征伐，以免妨害农事。

这个月，不要排干河川、湖泽、池塘的水，不要焚烧山林。天子祭献羔羊，取出窖藏的冰，首先献给太庙的祖先。本月上旬的丁日，命令乐师到国学教公卿子弟学习舞蹈并祭献彩帛。天子亲自率领三公、九卿、



suffer from disasters." On the day of the Vernal Equinox, the night and the day are of the same length, so it is the right time to check and rectify all kinds of weights and measures such as the Heng (a kind of weighing apparatus), the Dan (a Chinese unit of dry weight which equals to sixty kilograms), the Dou (a Chinese unit of dry weight which equals to six kilograms), the Tong (a Chinese unit of dry weight which equals to six tenths of one Dou), the steelyard, the sliding weight of the steelyard and the Gai, etc.

Farmers seldom stay at home (they should be concentrating on farming and living on the fields) most of the time during this month. Doors and gates should be repaired and utensils used for sacrifices should be prepared. Do not take any military action. Otherwise, it will disturb farming.

Do not drain the water of rivers, lakes or ponds off during this month. Do not set fire to mountain forests. The Son of Heaven has a baby sheep prepared and ice stored in the cellar is brought to him. He then sacrifices the sheep and ice at the ancestral temple. On the first Ding day (according to the Jia Zi calendar, Ding is the fourth branch of the Ten Heavenly Branches), the chief court musician is ordered to teach children of the high-ranking court officials music and dance at the National College. Colourful silk fabrics are offered by the pupils to the chief musician as well to show their respect to him. The Son of Heaven leads all dukes, high-ranking court officials and sovereigns of the feudatories there to appreciate their music and dance in person. On the second Ding day, the chief court musician is ordered to go to



【原文】

又命乐正，人学习乐。

是月也，祀不用牺牲，用圭璧，更皮币。

仲春行秋令，则其国大水，寒气总至，寇戎来征。行冬令，则阳气不胜，麦乃不熟，民多相掠。行夏令，则国乃大旱，暖气早来，虫螟为害。

【今译】

诸侯前去观看。中甸的丁日，又命令乐师到国学教公卿子弟学习音乐。

这个月，祭祀时不用牲畜作祭品，而用玉圭、玉璧，或者用皮毛、束帛代替。

仲春二月如果发布应在秋天实行的政令，国内就会发生大的水灾，寒气会突然降临，敌寇还会来侵略。如果发布应在冬天实行的政令，阳气就会不足，麦子就不能成熟，而且人民相互之间就会频繁劫掠。如果发布应在夏天实行的政令，国内就会出现严重的干旱，酷热的气候会过早到来，庄稼就会遭受虫害。

贵生

【原文】

二曰——

圣人深虑天下，莫贵于生。夫耳目鼻口，生之役也。耳虽欲声，目虽欲色，鼻虽欲芬香，口虽欲滋味，害于生则止。在四官者不欲，利于生者则弗为。由此观之，耳目鼻口，不得擅行，必有所制。譬之若官职，不

【今译】

圣人对天下事物深思熟虑，认为没有什么比生命更为宝贵的了。耳、目、鼻、口等器官都为生命服务的。耳朵虽然想听优美的声音，眼睛虽然想看美丽的色彩，鼻子虽然想闻芬芳的气味，嘴巴虽然想尝甘美的滋味，但只要对生命有害，就要制止。即使对这四种器官来说是厌恶的事情，但只要对生命有利的，就要去做。由此看来，耳、目、鼻、口不能肆



the National College to teach offspring of the high-ranking court officials music.

Do not use livestock as offering for any ceremony held during this month but use jade, furs or silk fabrics instead.

If edicts of the autumn season are issued during the second month of spring, there will be flooding. Moreover, it will be extremely cold and the Rong People will invade us. If edicts of the winter season are issued, Yang will be too rare and as a result, barley will not ripen and people will plunder each other. If edicts of the summer season are issued, there will be severe drought. Moreover, hot weather will come too early, and locusts and other harmful insects will damage crops.

2. On Attaching Importance to Life

Sages have pondered over things scrupulously and regarded life as the most important and valuable thing in the world. Organs such as the ear, the eye, the nose and the mouth should all facilitate life. Therefore, even though the ear wants to hear something euphonious, the eye wants to see something beautiful, the nose wants to smell something fragrant and the mouth wants to eat something delicious, these wishes should not be fulfilled if they are harmful to life. On the other hand, if something is good for health, it should be done at any rate even though it might be against the wishes of these four organs. From this point of view, the ear, eye, nose and mouth should not do anything according to their own



【原文】

得擅为，必有所制。此贵生之术也。

尧以天下让于子州支父，子州支父对曰：“以我为天子犹可也。虽然，我适有幽忧之病，方将治之，未暇在天下也。”天下，重物也，而不以害其生，又况于它物乎？惟不以天下害其生者也，可以托天下。

越人三世杀其君，王子搜患之，逃乎丹穴。越国无君，求王子搜而不得，从之丹穴。王子搜不肯出，越人薰之以艾，乘之以王舆。王子搜

【今译】

意独行，必须有所制约。就像各种职官不得任意妄为一样，他们也必须有所制约。这是珍重生命的方法。

尧把天下让给子州支父，子州支父回答说：“让我做天子也还是可以的。即使这样，但我现在正患有抑郁症，正打算治病呢，没有工夫顾及天下。”天下是至为贵重的了，圣人尚且不会因为它而危及自己的生命，更何况其他东西呢？只有不因为天下而危及自己生命的人，才可把天下托付于他。

越国人连续杀了三代国君，王子搜对此很是忧惧，于是逃到一个采丹矿的深井里躲藏起来。越国没有国君，找不到王子搜，便一直寻找采丹矿的深井里。王子搜不肯出来，越国人就点燃艾草用浓烟把他熏出来，让他乘坐国君的车子回去。王子搜拉着缰绳一边上车一边仰天



will and their wishes should be supervised and constrained. Officials of any regime are somewhat the same. They should not do anything according to their own will either, and they should be supervised and constrained as well. That is the right method for attaching importance to life.

Yao hoped to devolve the authority over the world to Zizhou Zhifu. Zizhou Zhifu said, "It is fine for you to invite me to be Son of Heaven. Nevertheless, I am suffering from depression right now, and I am thinking of getting some treatment for it. So, I do not have any time to govern the world." The authority over the world is great power and is considered to be the most important by most of the people. However, sages will refuse it if it is not good for life, needless to say how they will handle things of less importance. Only those who would not damage their lives because of governing the world are qualified for being entrusted by the world.

People of the state of Yue had murdered three sovereigns in a row and Prince Sou was worried about it, so he escaped and hid himself in a well used for excavating vermilion. Thus, the people of the state of Yue did not have any sovereign any more, and they could not find the prince. They then went to the well to consult with him. However, Prince Sou would not come out. So people set one mugwort wormwood on fire to drive him out from the well by the help of the smoke. The prince was then forced out and carried by the royal carriage back to the capital. While Prince Sou was holding the rein and getting on the carriage, he looked up at



【原文】

援绥登车，仰天而呼曰：“君乎，独不可以舍我乎！”王子搜非恶为君也，恶为君之患也。若王子搜者，可谓不以国伤其生矣，此固越人之所欲得而为君也。

鲁君闻颜阖得道之人也，使人以币先焉。颜阖守间，鹿布之衣，而自饭牛。鲁君之使者至，颜阖自对之。使者曰：“此颜阖之家邪？”颜阖对曰：“此阖之家也。”使者致币，颜阖对曰：“恐听缪而遗使者罪，不若审之。”使者还反审之，复来求之，则不得已。故若颜阖者，非恶富贵也，由重生恶之也。世之人主，多以富贵骄得道之人，其不相知，岂不悲哉！

【今译】

呼喊道：“做国君啊！为什么偏偏不能放过我啊！”王子搜并不是厌恶当一国之君，而是害怕做了国君会招致的祸患。王子搜可以说是一个不肯因为国家而伤害自己生命的人，这也正是越国人一定要找他做国君的原因。

鲁国的国君听说颜阖是个有道的人，就派人带着礼物前往慰问。颜阖住在陋巷里，正穿着粗布衣裳亲自喂牛。鲁国君主的使者到来后，刚好跟颜阖打了一个照面。使者问他：“这是颜阖的家吗？”颜阖回答说：“这是我的家。”使者送上礼物，颜阖对他说：“我担心您把名字听错了而给自己招来处罚，不如您先搞清楚了吧。”使者回去核实清楚了，再回来找颜阖，却找不到他了。像颜阖这样的人，并不是厌恶富贵，而是由于看重生命才厌恶它的。世上的君主大多凭着自身的富贵傲视有道之人，他们竟然如此不了解有道之人，难道不可悲吗？



the sky and cried, "Enthronement! Why could not I be left alone?" It was not that he hated to become sovereign of his state. Nevertheless, he was afraid that he might get into trouble because of the throne. People like him know that they should not endanger themselves with the throne. And that was also the reason that people of Yue focused on looking for him to enthrone him.

The king of the state of Lu heard that Yan He was sensible and wise. Therefore, he was thinking of asking him to work at his court, so he sent someone there to present him with some gifts. Yan He lived in a simple and crude lane, and he was feeding cows in sackcloth when the messenger came. The messenger arrived. He met Yan He and asked him, "Is this Yan He's house?" Yan He said, "Yes. This is my house." The messenger then presented him with the gifts. Yan He said, "I am afraid that you might have mistaken the recipient's name. And if that is the case, it might get you into trouble. So, I think you'd better go back to check it before you give me the gifts." The messenger went back, checked the order and came back again. However, he could not find Yan He this time. As for people like Yan He, it is not that they just hate wealth, but that they will not accept it because they are afraid that wealth might lead to problems damaging their lives. Contrarily, contemporary sovereigns normally look down on others since they themselves are more powerful and wealthy. As a result, they do not know sensible people. Isn't it tragic?

So it is said that the essence of Tao is to preserve one's



【原文】

故曰：道之真，以持身；其绪余，以为国家；其土苴，以治天下。由此观之，帝王之功，圣人之余事也，非所以完身养生之道也。今世俗之君子，危身弃生以徇物，彼且奚以此之也？彼且奚以此为也？

凡圣人之动作也，必察其所以之与其所以为。今有人于此，以随侯之珠，弹千仞之雀，世必笑之，是何也？所用重，所要轻也。夫生岂特随侯珠之重也哉。

子华子曰：“全生为上，亏生次之，死次之，迫生为下。”故所谓尊生者，全生之谓。所谓全生者，六欲皆得其宜也。所谓亏生者，六欲分得其宜也。亏生则于其尊之者薄矣。其亏弥甚者也，其尊弥薄。所谓死

【今译】

所以说：道的精髓是用来全生保命的，它的余绪是用来治理国家的，而它的残渣是用来治理天下的。由此看来，帝王的功业只不过是圣人闲暇之余的事，而并非是用来全身保命的养生之道。如今世俗所谓的君子们却损害身体、甚至舍弃生命去追求物质利益，他们这样做要达到什么目的呢？他们又用什么手段达到自己的目的呢？

圣人采取任何行动的时候，必定明察自己所要达到的目的和达到目的所采用的手段。假如有这样一个人，用随侯之珠做弹丸射千仞高空中的飞鸟，世人肯定会嘲笑他。为什么呢？因为他所付出的太贵重，而所追求的太微不足道了。而生命的价值又岂只是随侯之珠所能比拟的呢。

子华子说：“保全生命是最上等的，使生命受到亏损是次一等的，守志而死是又次一等的，苟且偷生是最低等的。”所谓的尊崇生命，就是保全生命的意思。所谓的保全生命，是指六欲都能适度。所谓的使生命受到亏损，是指六欲只能有半数能得其所宜。使生命受到亏损比起保



health; the unimportant part of it is used to govern one state; only the dregs of it are used to govern the whole world. From this point of view, the greatest accomplishments of sovereigns are nothing but trifles which sages conducted during their leisure time, and these things are considered to be of no use for keeping good health. However, powerful people of the contemporary time are seeking material advantages at the cost of their health or even their lives. Why are they behaving that way? And what kind of means could they take to reach these goals?

Before sages take action, they examine their means and purpose first to make sure that they are reasonable and justifiable. Given that one would shoot a bird flying one-thousand-*ren* high in the sky with the Pearl of Marquis Sui, people all over the world will deride him. Why? Compared with the means he used, the purpose he sought was negligible. And how could the Pearl of Marquis Sui be mentioned in the same breath with one's life?

Viscount Huazi said, "Preserving one's health is the best. Causing damage to one's life is the second best. Dying is the second worst. And dragging out an ignoble existence is the worst." The so-called valuing of the importance of life means preserving one's health. And the so-called preserving of one's health means to moderate all the six kinds of lusts. The causing of damage to one's life means that only half of these six kinds of lusts are constrained. Compared with preserving one's health, causing damage to one's life is not advisable. The more severely life is damaged, the worse the



【原文】

者，无有所以知，复其未生也。所谓迫生者，六欲莫得其宜也，皆获其所甚恶者，服是也，辱是也。辱莫大于不义，故不义迫生也，而迫生非独不义也，故曰迫生不若死。奚以知其然也？耳闻所恶，不若无闻；目见所恶，不若无见。故雷则掩耳，电则掩目，此其比也。凡六欲者，皆知其所甚恶，而必不得免，不若无有所以知，无有所以知者，死之谓也，故迫生不若死。嗜肉者，非腐鼠之谓也；嗜酒者，非败酒之谓也；尊生者，非迫生之谓也。

【今译】

全生命来说，是等而下之的；生命受到的亏损越是严重，就越发不能得到保全。所谓死，是指没有任何知觉，等于又回到了还没有出生时的状态。所谓苟且偷生，是指六欲都不能得其所宜，相反，六欲所获得的都是它们本身所厌恶的东西。屈服属于这一类，耻辱也属于这一类。没有什么比不义更为严重的耻辱了。所以，行不义之事就是苟且偷生。但是苟且偷生还不仅仅是多行不义，所以说，苟且偷生还不如死掉算了。我怎么知道是这样呢？如果耳朵听令人讨厌的声音，那就不如什么都不听；眼睛看令人讨厌的东西，那就不如什么都不看。所以打雷的时候要捂住耳朵，闪电的时候要遮住眼睛。这就是很好的比方。六欲都知道自己非常厌恶的东西是什么，如果这些东西不可避免，那就不如根本没有知觉。而没有任何知觉就是所谓的死。因此，苟且偷生还不如死。喜欢吃肉，但却不是连腐臭的老鼠也吃；爱好喝酒，但却不是连霉臭的酒也喝；尊崇生命，但却不是指要苟且偷生。



health will be preserved. The above-mentioned dying means to lose all kinds of sentience and revert to the original lifeless condition. The above-mentioned dragging out of an ignoble existence means that all the six kinds of lusts are immoderate, and everything is against your wishes. Yielding is a case of this kind and being humiliated is also a case of this kind. Regarding humiliation, nothing can be more shameful than behaving unrighteously. Therefore, behaving unrighteously should be considered as the case of dragging out an ignoble existence. Nevertheless, dragging out an ignoble existence also means not behaving righteously, so it is said that you'd better choose to die if you have no other choice but to drag out an ignoble existence. How could I know that? Well, hearing something unpleasant is worse than not hearing anything at all. And similarly, seeing something unpleasant is worse than not seeing anything at all. Therefore, people will cover up their ears when there is thunder, and they will cover up their eyes when there is lightning. These are good instances. People know what things they hate most. If these most hateful things are inevitable, it could be better if one does not have any sentience at all. And only the dead do not have any sentience. Therefore, dragging out an ignoble existence is no better than dying. People prefer meat, but it does not refer to the rotten rats. People prefer wine, but it does not refer to the unwholesome rotgut.



情欲

【原文】

三曰——

天生人而使有贪有欲。欲有情，情有节。圣人修节以止欲，故不过行其情也。故耳之欲五声，目之欲五色，口之欲五味，情也。此三者，贵贱愚智贤不肖欲之若一，虽神农、黄帝其与桀、纣同。圣人之所以异者，得其情也。由贵生动则得其情矣，不由贵生动则失其情矣。此二者，死生存亡之本也。

俗主亏情，故每动为亡败。耳不可贍，目不可厌，口不可满，身尽府

【今译】

天创造了人并且使他们有贪心、有欲望。欲望产生情欲，情欲应该有所节制。圣人节制自己来克制欲望，所以不会放纵情欲。耳朵想听各种优美的声音，眼睛想看各种美丽的色彩，嘴巴想吃各种美味的食物，这都是情欲。无论是高贵的还是卑贱的，愚笨的还是聪明的，贤明的还是不肖的，人们在这三方面的欲望都是相同的。即便是神农与黄帝，他们的情欲也跟夏桀、商纣的相同。圣人之所以不同于一般人，是因为他们能够控制情欲使它适度。从珍惜生命的角度出发，情欲就会适度；而如果不珍惜生命，就会放纵情欲。这两种情况是决定死生存亡的关键。

世俗的君主放纵情欲，所以动辄灭亡、失败。他们耳朵听不够，眼睛看不够，嘴巴吃不够，以致全身浮肿，筋骨积滞，血脉阻塞，九窍空疏，



3. On Lusts

Human beings are created by Heaven and they are born with desires and lusts. Desires lead to lusts, and lusts should be constrained. Sages take control over their own lives and restrain their lusts, so they are not overly addicted to it. It is natural that the ear loves all the five euphonious notes, the eye loves all the five beautiful colours, the mouth loves all the five savoury tastes, and these cases can be regarded as a form of lust. From this point of view, human beings are the same, whether they are powerful or powerless, wise or stupid, sensible or unworthy. Even Shen Nong, the Yellow King, Jie and Zhou could not differentiate themselves from one another. The only thing that differentiates sages from the rest is that they know how to restrain their lusts to keep them moderate. For people who understand the value of life and would do anything justifiable to protect their lives, their lusts can be kept moderate. For those who do not understand the value of life or take correct actions to protect their lives, they will be addicted to lusts. Whether one can survive or will die is accounted for by that.

Ordinary sovereigns do not constrain their lusts, so it is quite normal for them to suffer from failure or perdition. Their ears cannot have enough to hear, their eyes cannot have enough to see, and their mouths cannot have enough to enjoy. As a result, all parts of their bodies will be swollen, their veins will be blocked, their blood vessels will be



【原文】

种，筋骨沈滞，血脉壅塞，九窍寥寥，曲失其宜，虽有彭祖，犹不能为也。其于物也，不可得之为欲，不可足之为求，大失生本。民人怨谤，又树大仇；意气易动，蹻然不固；矜势好智，胸中欺诈；德义之缓，邪利之急。身以困穷，虽后悔之，尚将奚及？巧佞之近，端直之远，国家大危，悔前之过，犹不可反。闻言而惊，不得所由。百病怒起，乱难时至。以此君人，

【今译】

所有的机能都被歪曲了，这种情况下，即便是彭祖，也难能长寿。世俗的君主欲求不可得到的东西，追求不可满足的欲望，严重丧失了生命的本义，招致百姓怨恨指责，又给自己树起了劲敌。他们意志摇摆不定，没有坚定的立场；夸耀权势，玩弄智谋，胸怀欺诈；无视德行与道义，把追逐不正当的利益放在首位。最终搞得自己走投无路，到头来虽然悔恨，又如何来得及？他们亲近巧言令色的奸佞小人，疏远正直人士，致使国家处于极端危险的境地，到了这种地步即使后悔以前所犯下的过错，也已经不可挽回了。闻知自己即将灭亡这才开始惊恐起来，却仍然不知道为什么会这样的结果。各种疾病同时发作，反叛内乱此起彼伏。这样做君主，只能给自己招致极大的祸患。以至于耳朵听着优



choked, all the nine apertures will be empty, and the function of all their organs will be twisted. If this is the case, even people like Peng Zu could not enjoy longevity. And their desires for material wealth can never be satisfied, so they will never stop pursuing things not belonging to them. Thus the nature of life is totally overlooked. People of their states will pity them, and more and more will antagonize them. Moreover, they will be capricious and change their minds incessantly. They are also very proud of their powers and are accustomed to deceit and double-dealings. They do not pay much attention to cultivating their virtues or acting righteously but are only concerned with taking unreasonable advantages to benefit themselves. As a result, they will get into trouble and endanger their own lives finally. Even though they realize the danger caused by their misconducts, it will become too late to repent. They only trust the base and corruptive ones who are clever at catering to them, but estrange the sensible, loyal officials in the meantime. As a result, their states are threatened by deadly dangers. If this is the case, they cannot manage to control the situation anymore even though they have repented their mistakes. They will not recognize risks caused by their own conducts till they realize that they will be overthrown. Nonetheless, they still cannot manage to understand their predicament. All kinds of disease will prevail in their states, and to make things worse, this uncontrollable situation is also likely to be accompanied by foreign aggressions and domestic rebellions. As to sovereigns of this kind, they can do nothing but cause



【原文】

为身大忧。耳不乐声，目不乐色，口不甘味，与死无择。

古人得道者，生以寿长，声色滋味，能久乐之，奚故？论早定也。论早定则知早啬，知早啬则精不竭。秋早寒则冬必暖矣，春多雨则夏必旱矣，天地不能两，而况于人类乎？人之与天地也同，万物之形虽异，其情一体也。故古之治身与天下者，必法天地也。尊酌者众则速尽。万物

【今译】

美的声音也不觉得快乐，眼睛看着美丽的色彩也不觉得高兴，嘴里吃着美味的食物却不觉得香甜，这实际上跟死没有什么区别。

古代的有道之人，他们能够长寿，并且长久地享受优美的音乐、美丽的色彩以及美味的食物，为什么呢？这是尊生的信念早就确立的缘故。及早确立尊生的信念，就可以尽早地爱惜生命；知道尽早爱惜生命，精气就不会衰竭。秋天冷得过早，冬天就必定会温暖；春天多雨，夏天就必定会干旱。天地尚且不能两全，更何况人呢？在这一点上人跟天地是相同的。虽然万物的形状千差万别，但它们的本性都是一样的。所以，古代的人无论是修养身心还是治理天下，都一定要效法天地。从酒尊中舀酒的人多了，酒很快就会精光。万物之中消耗至尊的君主的



the severest troubles for themselves. After they get into trouble, they will not feel pleased even when they are listening to wonderful tunes, will not feel happy even when they are appreciating the most beautiful colours, nor will they feel satisfied even when they are eating the most delicious food. Even though they are alive, they can be considered as nothing but walking corpses.

Ancient people who mastered Tao could enjoy longevity, so they could enjoy all kinds of wonderful tunes, beautiful colours and delicious things during their lifetime. Why? The reason is that their standpoint of valuing the importance of life had been firmly established when they were young. Establish the standpoint of valuing the importance of life as early as possible, so that you can always preserve your health. Start to preserve your health as soon as you can, so that your vitality will not decline. If cold weather comes early in autumn, it will be followed by a warm winter. If it rains frequently in spring, it will be followed by a dry summer. Even Heaven and Earth cannot make the best of both worlds, so what will happen with the human being? From this point of view, Heaven, Earth and human beings are somewhat the same. Even though tens of thousands of things in the world have various shapes, they all have the same inbeing. Hence, ancient people would follow rules of both Heaven and Earth whether in governing the whole world or in cultivating their minds. If too many people were drinking together from the same vessel, the wine would be drunk up immediately. And there are uncountable things in the world consuming the



【原文】

之酌大贵之生者众矣，故大贵之生常速尽。非徒万物酌之也，又损其生以资天下之人，而终不自知。功虽成乎外，而生亏乎内。耳不可以听，目不可以视，口不可以食，胸中大扰，妄言想见，临死之上，颠倒惊惧，不知所为，用心如此，岂不悲哉！

世人之事君者，皆以孙叔敖之遇荆庄王为幸，自有道者论之则不然，此荆国之幸。荆庄王好周游田猎，驰骋弋射，欢乐无遗，尽傅其境内之劳与诸侯之忧于孙叔敖，孙叔敖日夜不息，不得以便生为故，故使庄王功迹著乎竹帛，传乎后世。

【今译】

生命的东西太多了，君主的生命往往很快就会消耗殆尽。不仅万物消耗它，而且君主又损耗其生命来为天下人操劳，却始终不能意识到。这样，表面上虽然功成名就，实质上却在损耗自己的生命。以至于耳朵不能听声音，眼睛不能看色彩，嘴巴不能吃东西，心中大为慌乱，胡言乱语，精神恍惚，生命垂危，神经错乱，惊恐万分，不知所措。如此耗费心力，难道不可悲吗？

世上侍奉君主的人都把孙叔敖受到楚庄王的知遇视为幸运。但是在有道之人看来却并非如此，他们认为这仅仅是楚国的幸运。楚庄王喜好四处游玩打猎，跑马射箭，纵情欢乐，而把治理国家的辛苦和作诸侯的忧劳统统推给了孙叔敖。孙叔敖日夜操劳，无法顾惜自己的生命，所以才使得楚庄王的功绩载于史册，流传后世。



energy of a sovereign, so his energy might be used up soon. Not only is his energy depleted by tens of thousands of external things, but he also consumes his own vitality to take care of people all over the world. However, he cannot realize that himself. Under such circumstances, even though he might be successful and famous on the surface, his life is actually damaged. As a result, his ears can no longer hear anything, his eyes can no longer see anything, nor can his mouth eat anything any more. Feeling depressed and frustrated at heart, talking nonsense, being absent-minded, his life is under severe risk, he is in confusion and terrified by the situation himself. Nonetheless, he does not know how to overcome it. Isn't it tragic to waste one's vitality that way?

The story of Sun Shu'ao being trusted and used by King Zhuang of the state of Chu has been admired by court officials all over the world. However, the viewpoint of people who have mastered Tao is not the same. They consider it to be only good luck for the state of Chu. King Zhuang loved traveling all across the state, riding, hunting and shooting to entertain himself. As a result, all kinds of government affairs and the responsibilities of consorting sovereigns of other states were devolved onto Sun Shu'ao. Sun Shu'ao worked assiduously day and night. Thus he could not preserve his health. Because of his efforts, King Zhuang was well known and remembered by all the generations of later ages.

4. On Being Influenced by Others

When Mozi saw someone dyeing unbleached silk, he



当染

【原文】

四曰——

墨子见染素丝者而叹曰：“染于苍则苍，染于黄则黄，所以入者变，其色亦变，五入而以为五色矣。故染不可不慎也。”

非独染丝然也，国亦有染。舜染于许由、伯阳，禹染于皋陶、伯益，汤染于伊尹、仲虺，武王染于太公望、周公旦，此四王者所染当，故王天下，立为天子，功名蔽天地，举天下之仁义显人，必称此四王者。夏桀染于干辛、歧踵戎，殷纣染于崇侯、恶来，周厉王染于虢公长父、荣夷终，幽王染于虢公鼓、祭公敦，此四王者所染不当，故国残身死，为天下僂，举

【今译】

墨子看到人们给素丝染色的时候曾经叹息说：“放进青色的染料，素丝就变成青色；放进黄色的染料，就变成黄色；放进去的染料变了，素丝的颜色也就相应地发生变化，染五次就会染出五种颜色了。所以染色一事不可不慎重对待。”

不仅染丝如此，国家也有类似染色的情形。舜受到许由、伯阳的熏染，禹受到皋陶、伯益的熏染，商汤受到伊尹、仲虺的熏染，周武王受到太公望、周公旦的熏染。这四位帝王所受的熏染合宜得当，所以能够统一天下，立为天子，功名遮蔽天地。凡是提到天下仁义显达的人，人们一定会推举这四位帝王。夏桀受到干辛、歧踵戎的熏染，殷纣受到崇侯、恶来的熏染，周厉王受到虢公长父、荣夷终的熏染，周幽王受到虢公鼓、祭公敦的熏染。这四位君王所受的熏染不得当，结果国家灭亡、自己丧命，还被天下人耻笑。凡是提到天下不义、耻辱之人，人们一定会



said, "Using blue pigment, it will become blue; using yellow pigment, it will become yellow. Whenever the colour of the pigment changes, the colour of the silk will change correspondingly, and if it is dyed five times, there will be five different colours." So enough attention must be paid to the environment.

Not only can silk be dyed, a state might encounter a similar situation too. Shun was influenced by Xu You and Bo Yang. Yu was influenced by Gao Tao and Bo Yi. Tang was influenced by Yi Yin and Zhong Hui. King Wu was influenced by Jiang Ziya and Duke Zhou Dan. These four sovereigns were positively influenced, so they could unify the world and be enthroned as Sons of Heaven. They have been the most successful and famous people in human history and have been considered and admired as the kindest and most righteous paragons in the world. Jie of the Xia Dynasty was influenced by Gan Xin and Qi Zhongrong. Zhou of the Shang Dynasty was influenced by Marquis Chong and Wu Lai. King Li of the Zhou Dynasty was influenced by Guogong Zhangfu and Rong Yizhong. King You of the Zhou Dynasty was influenced by Guogong Gu and Zhaigong Dun. These four sovereigns were influenced negatively, so their regimes were toppled and they themselves were killed. They have been derided by people all over the world ever since and were regarded as the most notorious and corruptive of people. Duke Huan of the state of Qi was influenced by Guan Zhong and Baoshu Ya. Duke Wen of the state of Jin was influenced by Jiu Fan and Qi Yan. King Zhuang of the state of Chu was influenced by Sun Shu'



【原文】

天下之不义辱人必称此四王者。齐桓公染于管仲、鲍叔，晋文公染于咎犯、郤偃，荆庄王染于孙叔敖、沈尹筮，吴王阖庐染于伍员、文之仪，越王句践染于范蠡、大夫种，此五君者所染当，故霸诸侯，功名传于后世。范吉射染于张柳朔、王生，中行寅染于黄蘗秦、高强，吴王夫差染于王孙雄、太宰嚭，智伯瑤染于智国、张武，中山尚染于魏义、樛长，宋康王染于唐鞅、田不礼，此六君者所染不当，故国皆残亡，身或死辱，宗庙不血食，绝其后类，君臣离散，民人流亡，举天下之贪暴可羞人，必称此六君者。凡为君非为君而因荣也，非为君而因安也，以为行理也。行理生于当

【今译】

举出这四位君王。齐桓公受到管仲、鲍叔牙的熏染，晋文公受到咎犯、郤偃的熏染，楚庄王受到孙叔敖、沈尹筮的熏染，吴王阖闾受到伍员、文之仪的熏染，越王勾践受到范蠡、文种的熏染。这五位君主所受的熏染合宜得当，所以称霸诸侯，功业声名流传于后世。范吉射受到张柳朔、王生的熏染，中行寅受到黄蘗秦、高强的熏染，吴王夫差受到王孙雄、太宰嚭的熏染，智伯瑤受到智国、张武的熏染，中山尚受到魏义、樛长的熏染，宋康王受到唐鞅、田不礼的熏染。这六位君王所受的熏染不得当，结果国家都破灭了，他们有的被杀，有的受辱，宗庙被毁灭，祖宗不能再享受祭祀，子嗣断绝，君臣离散，人民流亡。凡是提到天下贪婪残暴、蒙受奇耻大辱的人，人们一定都会举出这六位君王。大凡做君主的，并非为了获得荣耀，也不是为了贪图安适，而是为了行道。行道缘自所受的



ao and Shen Yinzheng. He Lü of the state of Wu was influenced by Wu Yuan and Wen Zhiyi. Gou Jian of the state of Yue was influenced by Fan Li and Wen Zhong. These five sovereigns were positively influenced, so they became Lord-protectors, and their contributions have been remembered by the generations of later ages. Fan Jishe was influenced by Zhang Liushuo and Wang Sheng. Zhongxing Yin was influenced by Huang Jiqin and Gao Qiang. Fu Chai of the state of Wu was influenced by Wangsun Xiong and Taizai (Chief Minister) Pi. Yao, Count Zhi of the state of Jin, was influenced by Zhi Guo and Zhang Wu. Zhongshan Shang was influenced by Wei Yi and Yan Zhang. And King Kang of the state of Song was influenced by Tang Yang and Tian Buyin. These six sovereigns had been negatively influenced. As a result, not only were they toppled, but they also lost their lives or were badly humiliated by their enemies. Their national temples were ruined, no ceremony was held in worship of their ancestors any more, their offspring were uprooted, they and their officials were separated, and their people escaped to take refuge elsewhere. People all over the world regarded them as the most corruptive, notorious and abusive sovereigns in human history. As for sovereigns, they are not there to seek fame or enjoy comfortable lives, but they are there to administer morality and justice. And the administration of morality and justice depends on the good influences posed upon them by the environment and people around them. So, capable sovereigns of ancient times would devote much of their time and energy to the selection of



【原文】

染，故古之善为君者，劳于论人，而佚于官事，得其经也。不能为君者，伤形费神，愁心劳耳目，国愈危，身愈辱，不知要故也。不知要故，则所染不当，所染不当，理奚由至？六君者是已。六君者，非不重其国、爱其身也，所染不当也。存亡故不独是也，帝王亦然。

非独国有染也。孔子学于老聃、孟苏夔、靖叔。鲁惠公使宰让请郊庙之礼于天子，桓王使史角往，惠公止之，其后在于鲁，墨子学焉。此二

【今译】

熏染合宜得当。所以古代善于做君主的人把精力花费在选贤任能上，而不为政事劳心费神，这就掌握了正确的为君之道。不善于做君主的，伤身劳神，内心烦忧，耳目劳顿，国家却越来越危险，自己也越来越蒙受耻辱，这是由于不知道把握为君的关键。不知道为君的关键，所受的熏染就会不得当。所受的熏染不得当，如何能够获得大道？以上六个君主就是这样。他们不是不看重自己的国家，不爱惜自己的身体，而是所受的熏染不得当。所受的熏染得当与否关系到生死存亡，不仅适用于诸侯，对于帝王而言也是这样的。

不只是国家存在着熏染得当与否的问题。孔子曾经向老聃、孟苏夔、靖叔学习。鲁惠公派宰让向天子请示郊祭、庙祭的礼仪，桓王派名叫角的史官前往鲁国。惠公把他留了下来，他的后代在鲁国，墨子曾经



sensible people and appointing them to suitable positions instead of handling all government affairs in person. Thus, they knew the right way to govern their people and states. On the other hand, those who were not capable of governing their people and states would find themselves bothered both physically and spiritually. Their states would become more and more dangerous and they themselves would suffer more and more humiliations because they failed to master the essentials in governing. That was accounted for by the bad influences posed upon them. If they were affected by bad influences, how could they know anything of morality and justice? The six sovereigns mentioned above are examples of this kind. It was not that they did not value their states or did not take their own lives seriously, but that they had not been influenced correctly. Whether a state can survive or not is decided by the influence posed upon its sovereign. That is true both for sovereigns of the feudatories and for the Son of Heaven.

It is not only states of the world and their sovereigns that can be influenced. So can other people. Confucius learned from Lao Dan, Meng Sukui and Jing Shu. After King Ping of the state of Lu sent his official Zai Rang to the court of the Zhou Dynasty to learn ceremonial routines, King Huan sent Shi Jiao to Lu to pass on the routines. After that, King Hui invited Shi Jiao to stay in Lu. He stayed there with his offspring. Mozi also learnt from his offspring. As for these two sensible men, Confucius and Mozi, they could not make others famous by offering them powerful ranks, nor could



【原文】

士者，无爵位以显人，无赏禄以利人，举天下之显荣者，必称此二士也。皆死久矣，从属弥众，弟子弥丰，充满天下，王公大人从而显之，有爱子弟者随而学焉，无时乏绝。子贡、子夏、曾子学于孔子，田子方学于子贡，段干木学于子夏，吴起学于曾子。禽滑釐学于墨子，许犯学于禽滑釐，田系学于许犯。孔、墨之后学显荣于天下者众矣，不可胜数，皆所染者得当也。

【今译】

向他们学习。孔子、墨子这两位贤士，不能授予别人爵位来使他们显赫，不能赐予别人俸禄、奖赏来给他们带来利益，但是一提到天下显赫荣耀的人，人们都一定推举他们二位。他们都去世很长时间了，可是追随他们的人却越来越多，弟子遍布天下。王公贵族也追随学习从而使得他们更加显赫，还让自己钟爱的子弟跟随孔墨的门徒学习，这种情形从来没有中断过。子贡、子夏、曾子曾经师承孔子，田子方师承子贡，段干木师承子夏，吴起师承曾子；禽滑釐师承墨子，许犯师承禽滑釐，田系师承许犯。孔墨的后学尊显荣耀于天下的为数众多，不胜枚举，这都是由于他们所受的熏染得当的原因。

功名

【原文】

五曰——

由其道，功名之不可得逃，犹表之与影，若呼之与响。善钓者出鱼

【今译】

遵循正道，功名就一定无法逃脱，如同影子跟随着竖起的木表，回声跟随着呼声一样。擅长垂钓的人能把鱼从十仞深的水中钓上来，这



they provide actual benefits to others by presenting awards and salaries. However, they have been the most famous persons and have been admired by people all over the world. Even though they both died a long time ago, there are more and more people admiring their thoughts and following their footsteps, and as a result, the world is full of their disciples. Not only have they been respected and honoured by sovereigns and high-ranking officials, these powerful people have also sent their offspring to learn from their disciples, so their thoughts have been propagated endlessly. Zigong, Zixia and Zengzi learned from Confucius himself. Tian Zifang learned from Zigong. Duangan Mu learned from Zixia. Wu Qi learned from Zengzi. Qin Guli learned from Mozi. Xu Fan learned from Qin Guli. Tian Ji learned from Xu Fan. And uncountable followers of Confucius and Mozi have become famous, honourable and admired all over the world for their correct and appropriate influences.

5. On Achievements and Fame

If all actions are taken in the right way, one is destined to be successful and famous. That is as natural as shadows following objects and echoes responding to shouting. An excellent fisherman can catch fish from waters as deep as ten *ren* when the bait he uses is inviting. An excellent archer can shoot a bird flying as high as one hundred *ren* in the sky when the bow he uses is unparalleled. And an excellent sovereign



【原文】

乎十仞之下，饵香也；善弋者下鸟乎百仞之上，弓良也；善为君者，蛮夷反舌、殊俗异习皆服之，德厚也。水泉深则鱼鳖归之，树木盛则飞鸟归之，庶草茂则禽兽归之，人主贤则豪杰归之。故圣王不务归之者，而务其所以归。

强令之笑不乐，强令之哭不悲。强令之为道也，可以成小，而不可以成大。

缶醯黄，螭聚之，有酸，徒水则必不可。以狸致鼠，以冰致蝇，虽工不能。以茹鱼去蝇，蝇愈至，不可禁，以致之之道去之也。桀、纣以去之

【今译】

是因为所用的钓饵香；擅长射猎的人能把鸟从百仞高的空中射下来，这是因为所用的弓精良；擅长做君主的人能够使四方各个语言不通、习俗不同的少数民族归附于他，这是因为他的德行宽厚。水深之处，鱼鳖就会聚集到那里；树木繁盛，飞鸟就会聚集到那里；百草茂密，禽兽就会聚集到那里；君主贤明，豪杰就会归附于他。所以，圣明的君主并不致力于使人们归依自己，而是致力于修养自己的德行。

勉强做出来的笑并不真的快乐，勉强做出来的哭并不真的悲哀。勉强做事，只能做成一些小事，而不可能成就大业。

瓦罐中的醋黄了，蚊虫就会聚集在那里，那是因为它散发出酸味。如果只是清水，就一定不能招来蚊虫。如果用猫招引老鼠，用冰招引苍蝇，即使做得很巧妙，也达不到目的。用腐臭的鱼去驱除苍蝇，苍蝇会越来越多，不可禁止，这是由于用了招引它们的方法驱除它们的缘故。



can make people of the remotest areas with the strangest customs submit to his authority when his virtues are incomparable. If waters and springs are deep, fishes and turtles will gather there. If trees are resplendant, birds will gather there. If grasses are lush in an area, wild animals will gather there. And if the sovereign is sensible and outstanding, people will gather around him. Therefore, sage sovereigns do not pay much attention to submitting people, but are concerned with cultivating their virtues.

If one is forced to laugh, he will not feel happy in the heart. If one is forced to cry, he will not feel sad in the heart. If one is forced to do something, he can only achieve some small goals. However, it is not possible for him to reach outstanding ones.

If the vinegar in a vessel is rotten and getting yellow, mosquitoes will gather there, because it is odouriferous. If there is only water in the vessel, no mosquito can be drawn there at all. Rats cannot be attracted with cats and flies cannot be attracted with ice no matter how inviting the cats and ice might be. On the other hand, if one tries to drive away flies with rotten fish, they will not leave. Contrarily, more and more will come; they are being drawn instead of being driven away by the rotten fish. Similarly, Jie and Zhou wanted to win over people by using despotic policies. How could people be drawn to them when their criminal laws were extremely strict and the penalties they used were ruthless?

When the coldest weather comes, people will seek warm



【原文】

之道致之也，罚虽重，刑虽严，何益？

大寒既至，民暖是利；大热在上，民清是走。是故民无常处，见利之聚，无之去。欲为天子，民之所走，不可不察。今之世，至寒矣，至热矣，而民无走者，取则行钩也。欲为天子，所以示民，不可不异也。行不异，乱虽信今，民犹无走。民无走，则王者废矣，暴君幸矣，民绝望矣。故当今之世，有仁人在焉，不可而不此务，有贤主不可而不此事。

贤不肖不可以不相分，若命之不可易，若美恶之不可移。桀、纣贵

【今译】

桀与纣企图用暴政争取人民，即使惩罚很重，刑法很严苛，又有什么用？

严寒到来的时候，人民就追求温暖；酷暑到来的时候，人民就奔向清凉的去处。因此人民没有固定的居处，有了利益，他们就聚集过来；没有利益了，他们就会离去。想要做天子的人，对于人民奔走的趋向一定要明察。如今的世道，寒冷已经到了极点，炎热已经到了极点，而人民却不投奔别处，那是因为天下君主的所作所为都是同样不得民心。如果想做天子，自己所展示给人民的，不可不跟其他的君主区别开来。如果他的所作所为与其他暴虐的君主没有什么两样，即使暴虐的程度再增加一倍，人民也仍然无处可逃。如果人民走投无路了，一统天下的君主就不会出现了；如果暴君感到庆幸，人民就会绝望了。所以，当今世上如果有仁人存在，不可不致力于这件事；如果有贤明的君主存在，不可不致力于这件事。

贤人与不肖之徒不能不加以区分，这如同命运不可移易，美恶不可



places. On the other hand, when the hottest weather comes, people will seek cool places. Hence, common people have no fixed residence. They will stay at a place if some benefits are provided for them there. And if there is no benefit at all, they will surely leave for somewhere else. As for a person whose destiny is to become Son of Heaven, he should master this intention of common people. The manners and morals of the contemporary time have reached the worst conclusion. However, common people will not move to other areas if none of the sovereigns of the world can win them over. Hence, whoever hopes to unify the world and become Son of Heaven himself must differentiate himself from the rest of the ordinary sovereigns. If not, people would not have any other place to go to take refuge even though the situation might be twice worse. And if there were no safe place anywhere in the world for common people to take refuge, no one could manage to unify the world. If those tyrannical sovereigns are having good luck, common people will despair. So, if there really are benevolent people in existence, they should be concerned with this situation and committed to improve it. If there really are sage sovereigns in existence, they should take this situation into consideration.

Sensible people cannot be intermixed with the corruptive and unworthy ones. They are doomed to differentiate themselves from the rest as kindness and ferocity cannot be intermixed. Jie and Zhou used to be the most powerful owners of the world and they could do anything to damage



【原文】

为天子，富有天下，能尽害天下之民，而不能得贤名之。关龙逢、王子比干能以要领之死，争其上之过，而不能与之贤名。名固不可以相分，必由其理。

【今译】

更改一样。桀与纣贵为天子，富有天下，能够加害天下所有的人，但是却不能为自己博得好名声。关龙逢、王子比干能拼死谏诤他们的君主的过错，却不能给他们的君主带来好名声。名声本来就不能由别人赐予，无论好坏都只能根据各自不同的所作所为获得。





their people if they wished. They could not manage to develop a good reputation for themselves. Even though loyal officials such as Guan Longpang and Bi Gan had made every effort to persuade them to stop committing brutal conducts, they still could not bring their sovereigns good reputation. Good reputation is not a thing that can be conferred on you by others—whether a person is considered to be famous or notorious is decided entirely by his own conduct.





季春纪第三 尽数 先己 论人 圜道

季春

【原文】

一曰——

季春之月：日在胃，昏七星中，旦牵牛中。其日甲乙，其帝太暉，其神句芒。其虫鳞，其音角。律中姑洗，其数八。其味酸，其臭臙。其祀户，祭先脾。桐始华，田鼠化为鴽。虹始见，萍始生。天子居青阳右个，乘鸾辂，驾苍龙，载青旗，衣青衣，服青玉。食麦与羊。其器疏以达。

【今译】

季春三月，太阳位于胃宿。初昏时分，七星出现在正南方；拂晓时刻，牵牛星出现在正南方。季春在天干中属甲乙木，这一时节的主宰之帝是太暉，帝的辅佐之神是句芒，应时的动物是龙鱼之类的鳞族，代表声音是角，相应的音律是姑洗。这个月的数字是八，味道是酸，气味是臙，要举行户祭，代表性的祭品是脾脏。梧桐树开始开花，田鼠变成鸛一类的小鸟，彩虹开始出现，浮萍开始生长。天子居住在东向明堂的右首南头的房间，乘坐用鸾鸟图案装饰的车子，用青色的马驾车，车上插着青色的旗帜；天子穿青色的衣服，佩戴青色的玉，吃的食物是麦子和羊，祭祀时使用的器物装饰简洁而且通透。



Records on the Third Month of the Spring Season

1. The Third Month of the Spring Season

During the last month of the spring season, the sun is moving to the same place as Wei (a group of three stars belonging to Aries). At twilight the Seven Stars (a group of stars belonging to Hydra) are in the south of the sky and at dawn Qian Niu (a group of stars belonging to Capricornus) is also in the south. The Heavenly Branches of this time are Jia and Yi. The god in charge of this period is Tai Hao and the assistant of Tai Hao is Gou Mang. The representative creatures of this time are animals with squama. The note is Jue. The corresponding pitch is Gu Xian (# E). The number is eight. The corresponding flavour of this month is acerbity, and the smell of it is somewhat like the odour of sheep. At this time, a sacrifice is held at the door and the main offering should be animal spleen. Phoenix trees start to develop flowers. Field mice are replaced by quails. Rainbows start to show up. Duckweeds begin to grow. The Son of Heaven stays in the room located at the southern end of the east-facing hall named "Qing Yang". He takes a green carriage decorated with the figure of a phoenix-like miracle bird when he goes out and dark green horses are used to pull the carriage. The banner set up on the carriage is also green. The Son of Heaven wears a green robe and green jade as well. He normally eats wheat and mutton. Vessels used for rites are



【原文】

是月也，天子乃荐鞠衣于先帝。命舟牧覆舟，五覆五反，乃告舟备具于天子焉，天子焉始乘舟。荐鮓于寝庙，乃为麦祈实。

是月也，生气方盛，阳气发泄，生者毕出，萌者尽达，不可以内。天子布德行惠，命有司，发仓窞，赐贫穷，振乏绝，开府库，出币帛，周天下，勉诸侯，聘名士，礼贤者。

是月也，命司空曰：“时雨将降，下水上腾；循行国邑，周视原野；修利堤防，导达沟渎，开通道路，无有障塞；田猎罝弋，置罟罗网，餽兽之药，无出九门。”

【今译】

这个月，天子祭祀天帝时穿桑黄色的衣服。命令主管船只的官吏把船翻过来检查底部，船底与船身都要反复检查五次，然后报告天子船只已经准备齐全，天子才开始乘船。他给祖庙里供奉的祖宗进献鲋鱼，祈求麦子颗粒饱满。

这个月，生机勃勃，阳气向外发散，所有的动物都出来活动，所有的植物都开始发芽，不能够抑制。天子发布德政，布施恩惠，命令主管的官吏打开粮仓地窖，施舍贫困的人，赈济缺衣少食的人；又打开储藏财物的仓库，拿出钱财与布匹，周济天下人，勉励诸侯，聘用名士，礼待贤人。

这个月，天子命令司空说：“应时的雨即将降落，地下水将会向上翻涌，要巡视国都、城邑以及原野，整修堤防，疏通沟渠，开通道路，排除所有障碍。打猎所需要的各种网具和药物不许带出城门之外。”



simply decorated and transparent.

During this month, the Son of Heaven wears a robe of mulberry-yellow when he participates in the ceremony held in worship of god. Officials in charge of boats are ordered to examine all the boats. Both the bilges and the hulls should be checked five times thoroughly and scrupulously. After that, they report to the Son of Heaven that all the boats are ready for use. The Son of Heaven then starts to use the boat. He then offers sturgeons to the ancestral temple to pray for a good barley harvest.

During this month, life grows vigorously. Yang is in control. Animals become active and plants all grow well. Nothing stops the growth. The Son of Heaven issues benevolent mandates and provides benefits for the people. Court officials are ordered to open up depots and cellars to distribute grain to the poor and to present money to those not having enough food or clothes. People all over the world are helped, sovereigns of all the feudatories are encouraged, famous intellectuals are appointed to suitable positions, and able people are treated with respect.

During this month, the Son of Heaven issues an order to the minister of public works as follows: "Proper rains will come and the underground water will rise. Go investigate all towns and fields to make sure that the dikes are well maintained, conduits are dredged and all the obstacles on the roads are removed. Make sure that everything used for hunting, such as nests or poison used to catch animals, will not be brought out of the capital."



【原文】

是月也，命野虞，无伐桑柘。鸣鸠拂其羽，戴胜降于桑。具柶曲簠簠，后妃斋戒，亲东乡躬桑，禁妇女无观。省妇使，劝蚕事，蚕事既登，分茧称丝效功，以共郊庙之服，无有敢堕。

是月也，命工师，令百工，审五库之量，金铁、皮革筋、角齿、羽箭干、脂胶丹漆，无或不良。百工咸理，监工日号，无悖于时；无或作为淫巧，以荡上心。

是月之末，择吉日，大合乐，天子乃率三公九卿诸侯大夫亲往视之。

是月也，乃合羣牛腾马游牝于牧，牺牲驹犊，举书其数。国人雉，九

【今译】

这个月，命令主管山林的官吏禁止人们砍伐桑树、柘树。斑鸠鸟振动它的羽毛，戴胜鸟栖息在桑树上。要准备好采桑、养蚕的各种器具。王后以及妃子们斋戒后，都要亲自到东乡去采摘桑叶。这时要禁止妇女去游玩观光，减少她们的杂役，鼓励她们采桑养蚕。蚕事完毕，要分辨蚕茧的等级，称量每人所缫的丝的轻重，来考核她们的功绩。这些蚕丝制作祭祀时穿的礼服，女人们都不敢怠慢。

这个月，命令主管百工的官吏让工匠们仔细检查各种库房中存放的物资，确保铁、皮革、皮筋、兽角、兽齿、羽毛、箭杆、油脂、粘胶、丹砂、油漆等质地良好。各种工匠都从事自己的工作，监工要每天发号施令，使他们按时完成各种器具的生产任务。不得制作过分奇巧的器物来勾起君主的奢望。

本月月末，选择吉日，组织一次大规模的乐舞。天子亲自率领三公、九卿、诸侯、大夫前去观看。

这个月要让公牛、公马与母牛、母马在牧场里交配，对所选出的用



During this month, the Son of Heaven orders officials in charge of mountain forests to forbid people to lumber mulberry trees or hacking silkworm thorns since culvers and hoopoes are going to perk and nest in these trees. Bamboos, wicker baskets and other utensils are prepared for collecting mulberry tree leaves. After a fast, the queen and concubines of the Son of Heaven go to the eastern outskirts of the capital to collect mulberry tree leaves. Women are forbidden to idle away their time. They are ordered to stop all other affairs and concentrate themselves on raising silkworms. Then cocoons are classified according to quality, and the quantity of silk is measured to judge the contribution of every woman. These fabrics are used to make robes worn during ceremonies. All adult females should try their best and none of them dare neglect her duty.

During this month, the Son of Heaven orders the officials in charge of craftsmen to examine the stores of iron, leather, horns, and sticks used as arrow shafts, pasterns, vermilion and pigments to ensure that these things are of the highest quality. All workers should excel under the supervision of their masters so that tasks can be finished on time. No luxurious utensils should be made to the Son of Heaven's extravagant wishes.

During this month, an auspicious day is selected for a magnificent concert performed by the court musicians. The Son of Heaven leads dukes, high-ranking court officials and sovereigns of the feudatories to appreciate the concert.

During this month, ruttish stallions and bulls, mares and



【原文】

门磔禳，以毕春气。

行之是令，而甘雨至三旬。季春行冬令，则寒气时发，草木皆肃，国有大恐。行夏令，则民多疾疫，时雨不降，山陵不收。行秋令，则天多沈阴，淫雨早降，兵革并起。

【今译】

作祭品的马驹、牛犊的数目，要做好详实的记录。国人举行驱逐灾疫的雩祭，在所有城门外宰杀牲畜禳除恶鬼，春天结束。

推行与该月时令相应的政令，三旬之中都会有甘雨降落。季春如果发布应在冬天实行的政令，就会经常受到寒气袭击，草木就会凋零，人民也会惶恐不安。如果发布应在夏天实行的政令，老百姓就会感染瘟疫，好雨不能按时降落，山陵上种植的庄稼就不会有收成。如果发布应在秋天实行的政令，天气就会经常阴沉，出现淫雨连绵的天气，而且还会战争四起。

尽数

【原文】

二曰——

天生阴阳寒暑燥湿，四时之化，万物之变，莫不为利，莫不为害。圣人察阴阳之宜，辨万物之利以便生，故精神安乎形，而年寿得长焉。长

【今译】

天生出阴阳、寒暑、燥湿，四时的更替，万物的变化，没有一样不给人带来利益，但也没有一样不给人造成危害。圣人洞察阴阳的谐调，识别万物的有利之处，为自己的生活带来便利，所以他们的精神与形体都能安逸，寿命也能够长久。所谓的长久，并非是把原本短促的寿命延长



cows are herded together on the pasture. Selected colts and calves can be used as offerings and records of their number should be kept. A ceremony aimed at the exorcising of devils is held, during which dogs and goats are killed and sacrificed at all the nine gates of the capital to drive away devils. Thus the spring season is over.

If suitable edicts are given, proper rains will come three times during this month. If edicts of the winter season are issued during the third month of spring, cold air will come from time to time, plants will wither, and people of the nation will be terrified. If edicts of the summer season are issued, common people will suffer from epidemic diseases, proper rains will not come, and crops growing on the hills will not grow well. If edicts of the autumn season are issued, it will frequently be cloudy and rainy. Moreover, there will be aggression from neighbouring states on all the four sides.

2. On Enjoying Life

Heaven has created Yin, Yang, coldness, warmth, dryness, dampness, the changing of the four seasons and the development of a myriad of things. These things can provide benefits for human beings, but they can cause disasters too. Sages can discern the relationship between Yin and Yang, can recognize the useful points of tens of thousands of things, and can thus take advantage of them to improve the quality of their lives, so their souls can be attached to their bodies comfortably and peacefully, and longevity can be guaranteed.



【原文】

也者，非短而续之也，毕其数也。毕数之务，在乎去害。何谓去害？大甘、大酸、大苦、大辛、大咸，五者充形则生害矣。大喜、大怒、大忧、大恐、大哀，五者接神则生害矣。大寒、大热、大燥、大湿、大风，大霖、大雾，七者动精则生害矣。故凡养生，莫若知本，知本则疾无由至矣。

精气之集也，必有人也。集于羽鸟与为飞扬，集于走兽与为流行，集于珠玉与为精朗，集于树木与为茂长，集于圣人与为复明。精气之来也，因轻而扬之，因走而行之，因美而良之，因长而养之，因智而明之。

【今译】

了，而是指尽享天年。尽享天年的关键在于除害。什么叫除害？太甜、太酸、太苦、太辣、太咸，这五种滋味遍布全身，生命就会受到危害。大喜、大怒、大忧、大恐、大哀，这五种情绪影响心神，生命会就受到危害。过冷、过热、过干、过湿、过多的风、过多的雨、过多的雾，这七种气候影响精气，生命就会受到危害。所以，谈到养生，再也没有比懂得这个根本更为重要的了，懂得了根本，疾病就不会产生了。

精气的聚集一定要有所寄托。聚集在飞鸟上，就会与鸟一同飞翔；聚集在走兽上，就会与兽一起行走；聚集在珠玉上，就会与玉一样精美明丽；聚集在树木上，就会与树一道繁茂生长；聚集在圣人身上，就会与圣人一样聪明睿智。精气来临后，依附在轻盈的飞鸟上就能使它展翅翱翔，依附在走兽身上就能使它迅捷地行走，依附在美玉上就能使它更为精美，依附在树木上就能使它繁茂，依附在智者身上就能使他明哲。



However, this longevity does not mean that the lifespan was shorter previously, but that it is now prolonged artificially. It just means that one should fully enjoy the endowments of nature. In fully enjoying the endowments of nature, the most important thing is to dispose of all the threats to life. What are these threats then? Savour that is too sweet, too sour, too bitter, too sharp or too salty is harmful to physical health, and will cause damage to life. Feelings such as being overly happy, overly outraged, overly worried, overly terrified or overly sad are harmful to the soul, so they too cause damage to life. And abnormal weathers which are too cold, too hot, too dry, too wet, too windy, too rainy or too cloudy are harmful to vitality, so they too cause damage to life. Hence, the most important thing in keeping good health is to know the factors which are bad influences on life. These being understood, there will be no further threats of disease.

Vitality must be attached to something with a fixed shape. Attached to a bird, it can fly with the bird; attached to an animal, it can run with the animal; attached to jade or pearl, it can shine along with the jade or the pearl; attached to a tree, it can thrive with the tree; if it is attached to a sage, it will become wise with the wisdom of the sage. With the arrival of this vitality, if attached to a bird, it can make the bird fly high in the sky; if attached to an animal, it can make the animal run quickly; if attached to a piece of beautiful jade, it can make the jade more beautiful; if attached to a tree, it can make the tree exuberant; if attached to a sage, it can make the sage wiser.



【原文】

流水不腐，户枢不蝼，动也。形气亦然，形不动则精不流，精不流则气郁。郁处头则为肿为风，处耳则为聾为聋，处目则为瞶为盲，处鼻则为𪔐为窒，处腹则为张为痔，处足则为痿为蹇。

轻水所多秃与癭人，重水所多尪与躄人，甘水所多好与美人，辛水所多疽与痤人，苦水所多尪与伧人。

凡食无强厚味，无以烈味重酒，是以谓之疾首。食能以时，身必无灾。凡食之道，无饥无饱，是之谓五藏之葆。口必甘味，和精端容，将之

【今译】

流动的水不会腐臭，转动的门轴不会生长蠹虫，这是由于它们在不断地运动。身体与精气也是这样。身体不活动，精气就不流通；精气不流通，就会郁积。郁积在头部就会造成肿痛或者痛风，郁积在耳部就会造成重听或者耳聋，郁积在眼部就会造成眼疾或者失明，郁积在鼻部就会造成鼻炎或者鼻塞，郁积在腹部就会造成腹胀，郁积在脚部就会造成麻痹或者腿瘸。

水中含盐分及其他矿物质过少，当地人常常患有秃顶或者咽喉疾病；水中含盐分及其他矿物质过多，当地人常常患有脚肿或者麻痹症而不能行走；水甜美的地方，人们往往出落得美丽；水辛辣的地方，人们容易生长疽疮；水苦涩的地方，人们容易患鸡胸或者驼背。

饮食的滋味不要过于浓烈，不吃厚味，不饮烈酒，厚味与烈酒是招致疾病的祸根。饮食能有节制，身体必然没病没灾。饮食的原则是，不要有饥饿的感觉，但也不要吃得太饱，这样五脏就会安适。一定要吃可



Flowing water will not become rancid and the rotational door-hinge will not develop moths if it is in use constantly. In this respect, both the body and this vitality are somewhat the same. If the body is motionless, the vitality will become stagnant. When the vitality is stagnant, it will become blocked. When it is blocked in the head, it will be followed by headache or even gout; when it is blocked in the ear, it will be followed by hardness of hearing or even deafness; when it is blocked in the eye, it will be followed by bad eyesight or even blindness; when it is blocked in the nose, the nose will be bunged up; when it is blocked in the belly, the organs will become swollen; when it is blocked in the foot, the foot will become numb or even lame.

If the water of an area is short of salinity and minerals, it is common for the local people to have baldness or throat diseases; if the water of an area contains too much salinity and minerals, it is common for the local people to have foot diseases or numbness; if the water of an area is sweet, the local people are normally good-looking; if the water of an area is pungent, it is common for the local people to have sores or muscle spasms; if the water of an area is bitter, it is common for the local people to be pigeon-chested or humpbacked.

Do not eat food too spicy or drink wines too pungent. Overly spicy food and overly pungent wines are main causes of all kinds of diseases. Keep a moderate diet, and all kinds of diseases can be avoided. Stick to this rule for eating: make sure that you are not hungry, but do not eat too much. Thus, all the internal organs will feel comfortable. Eat good



【原文】

以神气。百节虞欢，咸进受气。饮必小咽，端直无戾。

今世上卜筮祷祠，故疾病愈来。譬之若射者，射而不中，反修于招，何益于中？夫以汤止沸，沸愈不止，去其火则止矣。故巫医毒药，逐除治之，故古之人贱之也，为其末也。

【今译】

口的食物，要精神和谐，仪容端正，培养其精气。这样，周身所有部位都会受到精气的滋养而感觉舒畅。饮酒一定要小口下咽，要坐得端正，保持精气顺畅。

如今社会上流行占卜祈祷，疾病反而增多。如同射箭的人不能射中靶子，却去修整靶子，这又能有什么帮助呢？把热水加进沸腾的水里使水停止沸腾，水越发沸腾不止，撤去下面的柴火，水自然就停止沸腾了。所以，用巫医、药物驱鬼治病，是被古人所轻视的，因为这样做只是舍本逐末。

先己

【原文】

三曰——

汤问于伊尹曰：“欲取天下若何？”伊尹对曰：“欲取天下，天下不可取。可取，身将先取。”凡事之本，必先治身，啬其大宝。用其新，弃其陈，腠理遂通。精气日新，邪气尽去，及其天年。此之谓真人。

【今译】

汤问伊尹说：“要想治理好天下该怎么做呢？”伊尹回答说：“一心只想治理好天下，天下也不可能治理好。如果要治理好天下，首先要修养自己的心性。”做任何事情的根本，都一定要先从修养自身开始，要珍惜自己的身体。不断地吐故纳新，肌理就能保持通畅；精气就会天天更



food in good mood, keep a correct pose and decent manner and always make sure that the vitality is under control. Thus, all the apertures, muscles and joints can be nurtured by the vitality, and they will feel comfortable. Sit upright and sip the wine little by little to sooth the heart, and so the vital energy can circulate smoothly inside the body.

Nowadays, augury and praying prevail, but people suffer from more and more diseases. That is akin to repairing the target if one misses it in shooting. Will it be of any use if this is the case? Pouring hot water into the pot, it will boil over. The best way to prevent boiling should be to stop stoking the stove. Hence, the curing of illnesses with magic methods or poisons were condemned by people of ancient times, as that was nothing but attending to trifles and neglecting the essentials.

3. On Cultivating One's Own Mind First

Once Tang asked Yi Yin, "If I want to put the world in order, what shall I do?" Yi Yin said, "The world cannot be put in order even though you are committed to that goal. And if you really want to put the world in order, the thing you should start with is to cultivate your mind." If you want to achieve any goal, you should start with cultivating your mind. Get rid of the stale and take in the fresh in the meantime, thus, all the veins of the body can become smooth. As a result, the vitality can be renewed every day, and all kinds of demons can be totally banished, so you can



【原文】

昔者先圣王，成其身而天下成，治其身而天下治。故善响者不于响于声，善影者不于影于形，为天下者不于天下于身。《诗》曰：“淑人君子，其仪不忒。其仪不忒，正是四国。”言正诸身也。故反其道而身善矣；行义则人善矣；乐备君道，而百官已治矣，万民已利矣。三者之成也，在于无为。无为之道曰胜天，义曰利身，君曰勿身。勿身督听，利身

【今译】

新，邪气就能完全除掉，所以能够尽享天年。这样的人可以被称为“真人”。

古代圣明的帝王进行自我修养，能够修养自身，就能够治理天下；自身修养好了，天下也就治理好了。所以，擅长发声的人，不致力于回声，而致力于改善自己的声音；擅长改善影子的人，不致力于影子，而致力于改善客观的形体；治理天下的人，不要致力于天下，而要致力于自我修养。《诗》中说：“善人君子，仪容端庄。仪容端庄，能给四方各国作出表率。”这说的就是要端正自身。所以，一心向道，自身修养就可以臻于完善；能够行义，他人就可以臻于完善了；能够施行无为而治的君道，百官就能治理好，也能为万民带来利益。能在这三方面取得成功，关键在于无为。无为之道就是听任天道，无为的意义就是修养自身，无为的



enjoy your life. Whoever can do that really knows the meaning of life.

Sage sovereigns of ancient times were committed to cultivating their minds. They were able to govern the world since they were able to cultivate their own minds, and when their minds were well cultivated, the world was put in order as well. Therefore, whoever is good at making sounds will concentrate on improving the sound source instead of the resonance. Whoever is good at making images will concentrate on designing substantial figures instead of paying too much attention to the shadows. And whoever is good at governing the world will concentrate on cultivating his mind instead of paying too much attention to the world. So it is said in *Shijing*, "Upright and sensible people will behave decently and correctly. Thus they can set good examples for the rest of the world." It shows that one should earnestly practise what he advocates. Therefore, if a sovereign is committed to Tao, his self-improvement can be perfected step by step. If he practises the principle of righteousness in person, the rest of his state can become perfect. People of his state will be kind if he himself behaves according to the principle of righteousness. And if he sticks to the principles advocated in Tao, court officials will administer perfectly and tens of thousands of people will benefit from it. The crucial factor in realizing these three above-mentioned goals is to let things take their own course and not to take any action to intervene. That is "acting in accordance with the rules of Heaven". Letting things take their own course means nothing



【原文】

平静，胜天顺性。顺性则聪明寿长，平静则业进乐乡，督听则奸塞不皇。故上失其道则边侵于敌，内失其行，名声堕于外。是故百仞之松，本伤于下，而末槁于上；商、周之国，谋失于胸，令困于彼。故心得而听得，听得而事得，事得而功名得。五帝先道而后德，故德莫盛焉；三王先教而

【今译】

君主不会事必躬亲。不事必躬亲就不会偏听，修养自身就会平和清静，听任天道就会顺应生命的天性。顺应生命的天性就能够聪明而且长寿；平和清静就会事业发展，百姓乐于归化；不偏听就会堵塞奸邪的途径而不至于惶惑。因此，君主不行君道，边境就会遭到敌寇的侵犯；丧失了自己的德行，在外的名声就会败坏。所以，一棵百仞高的松树，根部受了伤，枝叶必然就会干枯；商、周两代末世，国君心中计谋不当，政令就难以推行。所以，内心有所得，听闻就会有所得；听闻有所得，政事就能妥善处理；政事处理妥善，就能建立功名。五帝把道放在首位，把德放在其次，所以没有任何人的德行能够超过他们。三王把教化放在



but being committed to cultivating one's own mind. A sovereign sticking to this principle will not handle any government affair in person. If he does not handle government affairs in person, he will know how to listen to the viewpoints of others correctly. If he is committed to cultivating his mind, he will remain even-tempered. If he acts according to the rules of Heaven, he will be in accordance with the nature of life. If he is in accordance with the nature of life, he will become wiser and can also enjoy longevity. If he remains even-tempered, his undertakings can be done well, moreover, common people will be ready to submit to his authority. If he knows how to listen to others' viewpoints correctly, the paths of the wicked and corrupt will be blocked and he himself will not be confused by the situation. Hence, if a sovereign does not stick to the correct principles of being a sovereign, enemies will invade the border areas; if he loses his virtues, he will become notorious. So, as the root of a huge pine tree is damaged, the top of it will wither; policies adopted by the sovereigns in the latter stages of both the Shang and the Zhou Dynasties were so unreasonable that their orders could not be carried out. Therefore, if a sovereign is upright at heart, he will not miss the chance to listen to useful opinions; if useful opinions are considered, all government affairs can be handled correctly; if all government affairs are handled correctly, he will become successful and famous. The Five Di Ancestors preferred Tao to virtue, so their virtues were incomparable. The Three King Ancestors preferred moral education to punishment, so their



【原文】

后杀，故事莫功焉；五伯先事而后兵，故兵莫强焉。当今之世，巧谋并行，诈术递用，攻战不休，亡国辱主愈众，所事者末也。

夏后伯启与有扈战于甘泽而不胜，六卿请复之，夏后伯启曰：“不可。吾地不浅，吾民不寡，战而不胜，是吾德薄而教不善也。”于是乎处不重席，食不贰味，琴瑟不张，钟鼓不修，子女不饬，亲亲长长，尊贤使能，期年而有扈氏服。故欲胜人者必先自胜，欲论人者必先自论，欲知人者必先自知。

【今译】

首位，把刑罚放在其次，所以没有任何人的功业能够超过他们。五霸把功业放在首位，把武力征伐放在其次，所以没有任何人的武力能够超过他们。当今世上各种诡计并行，奸诈骗术屡次使用，攻战没有停息，被灭亡的国家以及蒙受耻辱的君主越来越多，原因就在于他们本身舍本逐末。

夏后启与有扈部落在甘泽交战，没有取胜。六位大臣请求再次作战，夏后启说：“不行。我的领土并不小，民众也不少，但却没能取胜，这是由于我的德行太浅薄而且教化不善的缘故。”于是他的居处不用两层席，每餐只吃一样菜，琴瑟、钟鼓等乐器统统被撤掉，不修饰打扮自己的子女，侍奉双亲，敬爱长者，尊重贤者，任用能人。一年之后，有扈氏就归服了。因此，想要战胜别人，首先要战胜自己；想要评判别人，首先要评判自己；想要了解别人，首先要了解自己。



achievements were unique. The Five Lord-protectors preferred achievement to military action, so their military forces were unparalleled. However, today the world is full of deceit, double-dealing and military action, and as a result, more and more states have been ruined and more and more sovereigns have been dethroned because they have paid much attention to trifles, whilst overlooking the essentials.

King Qi of the Xia Dynasty led his troops to attack the You Hu People at Gan Ze but could not conquer them. The six powerful high-ranking court officials asked him to launch another attack. However, King Qi said, "No. We should not do that. My territory is not small, and my soldiers are not outnumbered by the enemy. However, I still could not manage to win because I am not virtuous enough and the moral education I uphold is not good enough." After that, he would not use two mats at the same time, nor would he eat two kinds of food for one meal. All kinds of instruments, the *qin*, the *se*, the bells and the drums, were put aside. His children would not use any make-up or wear nice clothes, his parents were treated very well, old people and sensible ones were respected, and capable ones were appointed to suitable positions. The next year, the You Hu People submitted to his authority. Therefore, anyone who wants to surmount others should surmount himself first; anyone who wants to point out the shortcomings of others should know his own shortcomings first; anyone who wants to know others should know himself first.

It is stated in *Shijing*, "Hold the bridle meticulously as



【原文】

《诗》曰：“执辔如组。”孔子曰：“审此言也，可以为天下。”子贡曰：“何其躁也？”孔子曰：“非谓其躁也，谓其为之于此，而成文于彼也，圣人组修其身，而成文于天下矣。”故子华子曰：“丘陵成而穴者安矣，大水深渊成而鱼鳖安矣，松柏成而涂之人已荫矣。”

孔子见鲁哀公，哀公曰：“有语寡人曰：‘为国家者，为之堂上而已矣。’寡人以为迂言也。”孔子曰：“此非迂言也。丘闻之：‘得之于身者得之人，失之于身者失之人’。不出于门户而天下治者，其唯知反于己身者乎！”

【今译】

《诗》中说：“手执缰绳驭马如同编织丝线一样有条不紊。”孔子说：“洞悉这句话的含义就可以治理天下了。”子贡说：“这样未免太急躁了吧。”孔子说：“这不是急躁的意思，而是说手中编织着丝线，花纹就会展现出来。圣人修养自身，就能够成就天下大业。”所以，子华子说：“丘陵形成后，穴居的动物就安身了；大水深渊生成后，鱼鳖就安身了；松柏长成后，行人就在树下歇息了。”

孔子谒见鲁哀公，哀公对他说：“有人告诉我说：‘治理国家，身处朝堂之上就可以治理好了。’我认为这话太迂阔了。”孔子说：“这不是迂阔之言。我听说，自身有修养的人，就能够赢得别人；自身没有修养的人，就会失掉民心。足不出户就能把天下治理好，这恐怕只有懂得进行自我修养的国君才做得到吧！”

论人

【原文】

四曰——

主道约，君守近。太上反诸己，其次求诸人。其索之弥远者，其推

【今译】

为君之道很简单，君主的操守应当求诸自身。首先是求诸自身，其



if you were weaving silk fabric." Confucius said, "Whoever really understands the meaning of this sentence is qualified to govern the world." Zigong asked, "Why do it in such a hurry?" Confucius said, "Not so. It does not have anything to do with hurry. If you weave the silk by hand, all the patterns will become apparent. So, sages cultivate their minds and as a result, the whole world can be put in good order." Therefore, Viscount Huazi said, "If a huge hill comes into being, cave dwellers would feel safe. If a huge abyss comes into being, fishes and turtles living in it would feel safe. If pine trees had grown fully, travellers would have a place to sit down for a rest."

When Confucius was interviewed by Duke Ai of the state of Lu, the duke said, "Someone has told me that 'the state can be very well organized without walking out of the court hall'. But I think that's an impractical argument." Confucius said, "No, that is not an impractical argument. As far as I know, a cultured sovereign can win over his people and on the other hand, an uncultured one will lose the support of the people. Perhaps only those cultured sovereigns can put their states in order without going out of the court hall."

4. The Correct Way of Judging Others

The way for a sovereign to govern his state is very simple and the integrity of a sovereign is very close. It is always of prime importance for him to resort to himself and then he can resort to others. If he looks for Tao in remote areas, it will



【原文】

之弥疏；其求之弥强者，失之弥远。

何谓反诸己也？适耳目，节嗜欲，释智谋，去巧故，而游意乎无穷之次，事心乎自然之涂，若此则无以害其天矣。无以害其天则知精，知精则知神，知神之谓得一。凡彼万形，得一后成。故知一，则应物变化，阔大渊深，不可测也。德行昭美，比于日月，不可息也。豪士时之，远方来宾，不可塞也。意气宣通，无所束缚，不可收也。故知知一，则复归于朴，嗜欲易足，取养节薄，不可得也。离世自乐，中情洁白，不可量也。威不能惧，严不能恐，不可服也。故知知一，则可动作当务，与时周旋，

【今译】

次才求诸别人。越是向远处求索，它就越加疏远；越是花费力气寻求，就离它越远。

什么是求诸自身？就是要使耳目的欲望适度，节制嗜欲，放弃智巧，摒除伪诈，让意识在无限的空间里遨游，让心思在无为的境界中驰骋。这样就不会伤害生命的天性了。生命的天性不受到伤害，就能知道事物的精微之处；知道事物的精微之处，就能懂得玄机；懂得玄机就叫得道。天下万物得道而后才能生成。因此，懂得道，就能够与物变化，就会变得阔大精深，不可测度。德行就会如同日月一般明丽美好，而且不可止息。豪杰就会随时到来，远方的人都会宾服，不可阻止。精气畅通，无所束缚，不可拘牵。所以懂得了道，就会返朴归真，嗜欲易于满足。有节制地摄取养身之物，就不会受外界支配。超脱世俗，怡然自乐，内心洁白，就不会受到任何污染。威武不能使他恐慌，威严不能使他惊惧，他不向任何人与事屈服。所以懂得了道，就会举止合宜，与时



be farther away from him. If he looks for Tao with great exertion, it will be apart from him.

What does resorting to oneself mean? It means that a sovereign should enjoy moderate programs of entertainment, restrain his lusts and avoid tricks and double-dealings. Thus his consciousness can expand all across the universe, his will can be in harmony with the nature, and nothing can pose any damage to the innate nature of life any more. If the nature of life cannot be damaged, he will know the subtleties of the world. If he knows the subtleties of the world, he will understand the most profound theories. If he understands the most profound theories, he will master Tao. And everything of the world can be created only when it has obtained Tao. Therefore, if Tao is mastered, he will acclimatize to the ever-changing situation. As a result, he will become profound. Thus, it is certain that he will be as virtuous as the sun and the moon. Outstanding people will be drawn to him and people from remote areas will submit to his authority. This, too, is certain. His vitality will circulate well and will not be impeded by anything. So, if he has obtained Tao, he will lead a very simple life, so all his wishes will be easily fulfilled. If he takes nutrients moderately, external factors will no longer affect him. He will live a refined life, become clear and upright, and will not be confined by custom. He will not pay attention to any power that might threaten him or any force that might aim to terrify him. Thus, he will not yield to anyone or anything else. So, when Tao has been obtained, he will acclimatize to the ever-changing situation to take the right



【原文】

不可极也。举错以数，取与遵理，不可惑也。言无遗者，集肌肤，不可革也。谗人困穷，贤者遂兴，不可匿也。故知知一，则若天地然，则何事之不胜，何物之不应？譬之若御者，反诸己，则车轻马利，致远复食而不倦。昔上世之亡主，以罪为在人，故日杀僇而不止，以至于亡而不悟。三代之兴王，以罪为在己，故日功而不衰，以至于王。

何谓求诸人？人同类而智殊，贤不肖异，皆巧言辩辞，以自防御，此

【今译】

变化，不会感到困窘。行止适度，取予遵循事理，就不会感到困惑。言谈得体，能够触动听众，而且不必更改；奸人窘困，贤人显达，情伪不可隐匿。所以懂得了道，就会如同天地一样，那么，还有什么事情不能胜任？还有什么事物不响应自己的号召？比如驾驭马车的人，求诸自己，就会车轻马快，即使跑很远的路后再吃饭，也不会感到疲倦。从前亡国的君主都把罪过推到别人身上，所以每天杀戮不停，直到国家灭亡了还不能醒悟。夏、商、周三代的开国君王，把罪过都包揽在自己身上，所以每天勤于功业，从不松懈，以至于成就了王业。

什么叫求诸别人？人虽然是同类但智慧高低却有差别，贤与不肖



action at the right time, so he will never become flustered. He will behave correctly, decently and act according to the principles of common sense, and will not be frustrated. He will express himself logically and thoroughly and everyone will be persuaded by his opinions, so his orders will become irrevocable. He will be perspicacious in telling sensible people from the base ones and as a result, the sensible will be used and the base discarded, and he will not be cheated by anyone. So, if he has obtained Tao, he will be as capable as Heaven and Earth. What kind of goals will be unreachable? What kind of things will not comply with his orders? That is somewhat the same as driving a cart. If the driver knows how to manipulate the horse correctly, it will run swiftly and the cart will appear to be much lighter than it really is. Thus he can cover a long distance in a short time but will not feel tired even though he has not stopped for a meal during the journey. In ancient times, sovereigns who had been toppled blamed others for the problems encountered by their states; every day they would execute people and did not realize the real reason for those problems even after their regimes were overthrown. On the contrary, founders of the Xia Dynasty, the Shang Dynasty and the Zhou Dynasty blamed only themselves for problems, so they worked hard to rectify them and as a result, they accomplished great success and unified the world.

What does resorting to others mean? Different people have different levels of intelligence even though they are all of one genus—the human being. Moreover, some are sensible,



【原文】

不肖主之所以乱也。凡论人，通则观其所礼，贵则观其所进，富则观其所养，听则观其所行，止则观其所好，习则观其所言，穷则观其所不受，贱则观其所不为，喜之以验其守，乐之以验其僻，怒之以验其节，惧之以验其特，哀之以验其人，苦之以验其志。八观六验，此贤主之所以论人也。论人者，又必以六戚四隐。何谓六戚？父母兄弟妻子；何谓四隐？交友故旧邑里门郭。内则用六戚四隐，外则用八观六验，人之情伪贪鄙

【今译】

的程度也不相同。但他们都用巧言辩辞来进行自我防范，这就是昏君感到迷惑的原因。凡是衡量人，在他显达的时候，要看他礼遇什么人；在他尊贵的时候，要看他举荐什么人；在他富有的时候，要看他赡养什么人；在他听了别人的话后，要看他采取什么样的行动；在他闲居的时候，要看他有什么爱好；在他被君主宠信的时候，要看他向君主进言什么；在他困窘的时候，要看他不屑接受什么；在他贫贱的时候，要看他不屑做什么。让他高兴，来考察他的节操；使他快乐，来检验他有什么邪僻；使他发怒，来考验他的气度；使他恐惧，来考核他的品行；使他悲哀，来检验他的人品；使他困苦，来考验他的意志。以上八观、六验，就是贤明的君主用以衡量人的方法。衡量人，还必须要根据六戚、四隐。什么叫六戚？就是父、母、兄、弟、妻、子。什么叫四隐？就是朋友、熟人、乡邻、亲信。在内通过六戚、四隐来检验他，在外通过八观、六验来检验



and others are unworthy. Nonetheless, they all try to defend themselves with the help of flattery. That is why fatuous sovereigns always feel confused. People can always be judged by whom they respect when they are influential; what kind of person they recommend when they are powerful; what kind of person they support when they are wealthy; what kind of action they will take after they promise to do something; what they will do when they are at leisure; what kind of beliefs they hold when they are close to and trusted by the sovereign; what kind of offers they will reject when they are poor; what kind of things they will refuse to do when they are powerless. So, provoke them to examine whether they will stick to the standard of integrity when they are happy; prod them to examine whether they will commit corruptive actions; irritate them to examine whether they can control their feelings; terrify them to examine whether they are strong-minded or not; sadden them to examine whether they are kind or not; get them into trouble to examine their ideals. These are the "eight ways of observing and six ways of examining". Sage sovereigns use these above-mentioned methods to judge others. People should also be judged by six kinds of relatives and four kinds of hidden factors. Father, mother, elder brother, younger brother, wife and children are the six kinds of relatives. Friends, acquaintances, villagers and people with whom they consorted are the four hidden factors. Judge people according to the six kinds of relatives and the four hidden factors when they are at home, and judge them with the eight ways of observing and the six ways of examining



【原文】

美恶无所失矣，譬之若逃雨，污无之而非是。此圣王之所以知人也。

【今译】

他，这样人们的真伪、贪鄙、美恶就完全暴露无遗了。如同避雨的时候，人不可能全身没有一处不被打湿。这就是圣明的君主善于知人的原因。

圜道

【原文】

五曰——

天道圜，地道方，圣王法之，所以立上下。何以说天道之圜也？精气一上一下，圜周复杂，无所稽留，故曰天道圜。何以说地道之方也？万物殊类殊形，皆有分职，不能相为，故曰地道方。主执圜，臣处方，方圜不易，其国乃昌。

日夜一周，圜道也。月躔二十八宿，轸与角属，圜道也。精行四时，

【今译】

天道是圆的，地道是方的。圣王效法它们来确立君上臣下的规矩。为什么说天道是圆的呢？精气一上一下，周而复始地循环，无所滞留，所以说天道是圆的。为什么说地道是方的呢？万物都隶属于不同的种类，有不同的形体，而且各自都有名分与职守，不能互相取代，所以说地道是方的。君主掌握圆的道，臣下固守方的道，方道与圆道互不颠倒，国家才能昌盛。

一天一夜就是一周，是圆道。月亮历行二十八宿，从角宿的位置开始，一直运行到轸宿，然后又从角宿开始，这是圆道。精气四季运行，阴



when they are away from home, thus their traits, whether corrupt or upright, evil or kind, will become apparent. It is somewhat the same when seeking shelter from the rain; it is inevitable that one will get wet to some extent. That is how sage sovereigns are good at judging others.

5. The Round Principles

The principle of Heaven is round and that of Earth is square. A sage sovereign will establish the order between himself and the court officials according to the two principles. Why is the principle of Heaven round? Yin is ascending and Yang is descending, they travel ceaselessly in circles, so the principle of Heaven is round. Why is the principle of Earth square? Everything of the world is different both in shape and in function. Therefore it cannot be replaced by anything else. So, the principle of Earth is square. The sovereign should take control of the "round" and officials should act according to the "square", and only when both the "round" and "square" are in order can the state become prosperous.

A day plus a night is a circle, and that is in accordance with the principle of the round. Moving from the Zhen to the Jiao, the sun passes over all the twenty-eight constellations and then repeats the cycle from the Zhen all over again in accordance with the principle of the round. The vital energy moves constantly during all the four seasons of a year, Yin upwards and Yang downwards to meet each other in accordance with the principle of the round. Various life



【原文】

一上一下各与遇，圜道也。物动则萌，萌而生，生而长，长而大，大而成，成乃衰，衰乃杀，杀乃藏，圜道也。云气西行，云云然冬夏不辍；水泉东流，日夜不休；上不竭，下不满；小为大，重为轻，圜道也。黄帝曰：“帝无常处也，有处者乃无处也。”以言不刑蹇，圜道也。人之窍九，一有所居则八虚，八虚甚久则身毙。故唯而听，唯止；听而视，听止。以言说一，一不欲留，留运为败，圜道也。一也齐至贵，莫知其原，莫知其端，莫知

【今译】

气上腾，阳气下降，互相遇合，这是圆道。万物萌动就会发芽，发芽了就会生长，生长了就会长成，长成了就会壮大，壮大了就会成熟，成熟了就会衰败，衰败了就会死亡，死亡了就会形迹全然消失，这是圆道。云气西行，纷纭流转，一年四季都不停息；水泉东流，日夜不停。泉源永远不会枯竭，大海永远不会盈满；小的可以转变为大的，重的可以转化为轻的，这是圆道。黄帝说：“天帝没有固定的居处。如果有固定的居处，那实际就是没有任何居处了。”这是说不与五行抵牾相克，这是圆道。人体有九个孔窍，其中一窍郁积不通，另外八窍就会虚空。八窍虚空久了，身体就会死亡。所以，应答了别人的话后再继续倾听，应答的动作就会停止；倾听时如果观察对方，倾听的动作就会停止。用言语来表达道，道却不想停留下来，如果强行让它停留下来，它也会消亡，这是圆道。道是最为尊贵的，没有人知道它的起源，没有人知道它的开始，没



forms, when affected by the cooperation of Yin and Yang, will allow germination; germination will allow growth; growth will allow maturity; following maturity will be withering; following withering will be death; and after death will be disappearance. This process of life is in accordance with the principle of the round. Clouds move towards the west all the year round, waters flow to the east day and night. Nonetheless, the source of clouds in the sky will never be exhausted and oceans on Earth will never become full. From another point of view, small can be considered as big, and heavy can be considered as light. That is in accordance with the principle of the round. The Yellow King said, "God does not have any permanent residence. If he had a permanent residence, he should only have one indeed." This shows that human beings should not act against the sequence of the Five Main Elements, and that is in accordance with the principle of the round. Everyone has nine apertures, and if one of the nine is blocked, the rest of them will become empty. If they have been empty for a long time, that person will die. So, when one listens to the other after he has responded during a talk, the act of responding stops. Similarly, when one observes the other while he is listening to him, the act of listening stops. If Tao is expressed with words, Tao will not stop; if it is stopped by force, it will disappear anyway in accordance with the principle of the round. Tao is the most valuable and wonderful thing. However, no one knows from where it emanated, no one knows when it came into being, and no one knows when it will terminate. Nevertheless, it is



【原文】

其始，莫知其终，而万物以为宗。圣王法之，以令其性，以定其正，以出号令。令出于主口，官职受而行之，日夜不休，宣通下究，灋于民心，遂于四方，还周复归，至于主所，圜道也。令圜则可不可善不善无所壅矣。无所壅者，主道通也。故令者，人主之所以为命也，贤不肖安危之所定也。人之有形体四枝，其能使之也，为其感而必知也，感而不知，则形体四枝不使矣。人臣亦然，号令不感，则不得而使矣。有之而不使，不若无有。主也者，使非有者也，舜、禹、汤、武皆然。

先王之立高官也，必使之方。方则分定，分定则下不相隐。尧、舜，

【今译】

有人知道它的终结，然而万物都把它作为根本。圣明的君主取法它，来保全自己的天性，巩固自己的政治，并且发号施令。号令从君主的口里发布出来以后，百官要接受并且执行，并日夜不停地下达，使它们深入民心，通达四方，循环一周又汇报到君主那里，这是圆道。号令符合圆道，合宜的、不合宜的、好的、不好的都不会壅闭起来。无所壅闭，君道就畅通了。因此，号令是君主用来执行天命的，君主有贤与不肖之分，由此也决定了国家的安危。人有形体四肢，人所以能够支配它们，是由于它们接触外界事物会产生感觉。如果接触外界事物后没有感觉，那么形体四肢就不能够被支配了。臣下也是这样。如果对君主的号令无动于衷，君主就无法支配他们了。拥有不听从支配的臣子，还不如没有。做君主的，就是要支配本不属于自己所有的人，舜、禹、汤、武王都是这样的。

先王设立高官，一定要使它符合方的原则。能做到方，职分才能确



the foundation of everything in the world. A sage sovereign will follow it to maintain the innate nature of life, safeguard the throne and issue edicts. After edicts are issued, officials will implement them day and night all over the state, and feedback on their enforcement will be reported to the sovereign himself in accordance with the principle of the round. If the edicts are in accordance with the principle of the round, then everything, good or bad, suitable or unsuitable, will be transparent. Thus the sovereign cannot be detached from reality. If the sovereign is not detached from reality, his rules will become unobstructed. Therefore, edicts are methods used by a sovereign to fulfil the will of Heaven. However, some sovereigns are sensible but others are unworthy, so some states are safe but other states are in danger. Human beings all have legs and arms. Human beings can control them because they encounter external objects with sentience ; without sentience, they cannot be controlled. The relationship between a sovereign and his court officials is somewhat the same. If the officials do not carry out the sovereign's edicts, the sovereign cannot implement them either. Having disobedient officials like that is no better than having none at all. As for sovereigns, they should be able to command people who are not their subjects. For instance, Shun, Yu, Tang and King Wu are all sovereigns of this kind.

Ancient kings appointed high-ranking officials according to the principle of the square. Thus, the role of every position was fixed so that none of the officials could manage to hide them from reality. Yao and Shun were sensible



【原文】

贤主也，皆以贤者为后，不肯与其子孙，犹若立官必使之方。今世之人主，皆欲世勿失矣，而与其子孙，立官不能使之方，以私欲乱之也，何哉？其所欲者之远，而所知者之近也。今五音之无不应也，其分审也。宫徵商羽角，各处其处，音皆调均，不可以相违，此所以无不受也。贤主之立官，有似于此。百官各处其职，治其事以待主，主无不安矣。以此治国，国无不利矣；以此备患，患无由至矣。

【今译】

定。职分确定了，臣下就不会壅蔽君主。尧与舜都是贤明的君主，他们都把天下传给了贤人，而不肯传给自己的子孙，这样就符合设立官职必定合乎方的原则。当今世上的君主都不想失掉天下，从而都把它传给自己的子孙，他们设立官职不能符合方的原则，这一原则被私欲搞乱了，这是为什么呢？这是因为他们贪求的太多，而见识太短浅。五音都能互相应和，这是因为它们各自的乐律是确定的。宫、徵、商、羽、角各处其位，音调和谐，没有丝毫抵牾，所以能够互相应和。贤明的君主设立官职也应该是这样的。百官各司其职，治理好分内的事务，并以此侍奉君主，君主就会安宁了。这样来治理国家，国家就没有治理不好的；这样来防备祸患，祸患就无从产生了。



sovereigns. Instead of appointing their own offspring as inheritors of the throne, they devolved the authority over the world to sensible people. That was in accordance with the principle of the square. However, contemporary sovereigns are afraid of losing their authority, so they all want to devolve the throne to their own offspring. That is against the principle of the square since it is destroyed by selfish desires. Why? Because they are overly rapacious and near-sighted. When the Five Notes are played, the sound is harmonious because every note plays a fixed role in it. The function of Gong, Zhi, Sang, Yu or Jue is clear, well established and harmonious, so they will not conflict with each other to make a cacophony of noise. A sage sovereign will also appoint court officials that way. Make sure that they will perform their duties assiduously and carry out tasks well. If they all serve the sovereign that way, the safety of the throne can be secured. If a sovereign governs a state this way, there is no state that cannot be put in good order. If he pre-emptively troubles this way, no trouble will occur.



孟夏纪第四 劝学 尊师 诬徒 用众

孟夏

【原文】

一曰——

孟夏之月：日在毕，昏翼中，旦婺女中。其日丙丁，其帝炎帝，其神祝融。其虫羽，其音徵。律中仲吕，其数七。其性礼，其事视。其味苦，其臭焦。其祀灶，祭先肺。蝼蝈鸣，丘蚓出。王薺生，苦菜秀。天子居明堂左个，乘朱辂，驾赤骝，载赤旗，衣赤衣，服赤玉，食菽与鸡。其器高

【今译】

孟夏四月，太阳位于毕宿。黄昏时分，翼宿出现在正南方；拂晓时刻，婺女宿出现在正南方。孟夏在天干中属丙丁火，这一时节的主宰之帝是炎帝，帝的辅佐之神是祝融，应时的动物是生有羽毛的风鸟之类，代表声音是徵，相应的音律是仲吕。这个月的数字是七。特性是礼，应做的事是观省。味道是苦，气味是焦糊味，要举行灶祭，代表性的祭品是肺脏。蝼蛄、蛤蟆开始鸣叫，蚯蚓从土里钻出来，栝楼发芽，苦菜开花。天子住在南向明堂的左边东头的房间，乘坐朱红色的车子，用红色的马驾车，车上插着红色的旗帜；天子穿红色的衣服，佩戴红色的玉，吃



Records on the First Month of the Summer Season

1. The First Month of the Summer Season

During the first month of the summer season, the sun is moving to the same place as Bi (a group of eight stars belonging to Taurus). At twilight Yi (a group of twenty-two stars belonging to Crater and Hydra) is in the south of the sky and at dawn Wu Nü [a group of four stars belonging to Aquarius (the Water Bearer)] is also in the south. The Heavenly Branches of this time are Bing and Ding (Bing and Ding represent the Element of Fire). The god in charge of this period is Yan Di and his assistant is Zhu Rong. The representative creatures of this time are birds. The note is Zhi (Zhi is "5" in numbered musical notation). The corresponding pitch is Zhong Lü (#F). The number is seven. The corresponding flavour of this time is bitterness. The smell of it is like burning. At this time, a sacrifice is held in the kitchen and the main offering should be animal lung. Mole crickets begin to sing. Earthworms come out of the ground. Sweet melons germinate. And lettuces begin to bloom. The Son of Heaven stays in the room located at the left end of the south-facing hall (it refers to the orientation of the Element of Fire) named "Ming Tang". He takes a red carriage when he goes out and red horses are used to pull it. The banner set on the carriage is also red. The Son of Heaven wears a red robe and red jade as well (according to the



【原文】

以粗。

是月也，以立夏。先立夏三日，太史谒之天子曰：“某日立夏，盛德在火。”天子乃斋。立夏之日，天子亲率三公九卿大夫以迎夏于南郊，还，乃行赏，封侯庆赐，无不欣说。乃命乐师习合礼乐。命太尉，赞杰俊，遂贤良，举长大。行爵出禄，必当其位。

是月也，继长增高，无有坏隳。无起土功，无发大众，无伐大树。

是月也，天子始缡。命野虞，出行田原，劳农劝民，无或失时。命司徒，循行县鄙。命农勉作，无伏于都。

是月也，驱兽无害五谷。无大田猎。农乃升麦。天子乃以彘尝麦，

【今译】

的食物是大豆和鸡，祭祀时用的器物高而且粗大。

这个月立夏。在立夏前三天，太史向天子禀告说：“某日立夏，大德在火”。天子于是斋戒。立夏那天，天子亲自率领三公、九卿、大夫到南郊去迎接夏的降临。回朝以后，就赏赐群臣，分封爵位与采邑，君臣无不欢欣喜悦。命令乐师演习礼乐。命令太尉表彰才能出众的人，举荐德行超群以及形体高大的人。封赐的爵位与俸禄，都要与人们的职位相当。

这个月，万物继续成长壮大，不要进行毁坏。不要大兴土木，不要大量征发百姓，不要砍伐大树。

这个月，天子开始穿用麻制作的衣服。命令主管山林田野的官吏巡视田地原野，鼓励农民耕作，不要耽误了农时。命令主管教化的官吏巡视各个县邑，命令农民勤于农事，而不要藏匿在国都中。

这个月，要驱逐野兽，不让它们伤害五谷。不要进行大规模的狩



principles of the Five Main Elements, red is the colour of the Element of Fire). He normally eats beans and chicken. Vessels used for rites are tall and rough.

Summer begins during this month. Three days before the Beginning of Summer, the chief court historian reports to the Son of Heaven, "The Beginning of Summer comes on that day and the Main Element from then on should be Fire." The Son of Heaven then starts to fast. On the day of the Beginning of Summer, the Son of Heaven leads dukes, high-ranking court officials and sovereigns of all feudatories to welcome the summer on the southern outskirts of the capital. After that, he rewards the officials and confers ranks and fiefs, so they are happy. Musicians are ordered to rehearse magnificent tunes. The minister in charge of military affairs is ordered to recommend outstanding, able and robust people. Salaries and positions offered are appropriate for the ranks of the recipients.

Do not impede or damage the growth during this month. Halt all large-scale constructions. Do not use excessive labour for any undertaking. Do not chop down big trees.

During this month, the Son of Heaven wears robes of linen. Officials in charge of the mountain forests are sent to inspect the fields, encourage farmers to work assiduously and ensure that the best seasons for farming will not be missed. The minister of education and cultural affairs is also sent out to the towns and counties to encourage farmers to concentrate on farming instead of staying in the capital city.

During this month, drive wild animals off the field in



【原文】

先荐寝庙。

是月也，聚蓄百药。麋草死，麦秋至。断薄刑，决小罪，出轻系。蚕事既毕，后妃献茧。乃收茧税，以桑为均，贵贱少长如一，以给郊庙之祭服。

是月也，天子饮酎，用礼乐。

行之是令，而甘雨至三旬。孟夏行秋令，则苦雨数来，五谷不滋，四鄙入保。行冬令，则草木早枯，后乃大水，败其城郭。行春令，则虫蝗为败，暴风来格，秀草不实。

【今译】

猎。农民开始收麦。天子于是就着猪肉品尝新麦，在品尝之前要先把它们献给庙中供奉的祖先。

这个月，要采集收藏各种草药。麋草枯死，麦子成熟。判决轻微的罪行，释放只犯了小罪的人。蚕桑之事完毕，后妃献上蚕茧。于是向养蚕的人征收赋税，税率以桑树的多少为准，贵贱长幼一视同仁，税收所得用来制作祭服。

这个月，天子宴请群臣，观看礼乐表演。

实行相宜的政令，三旬之中都会有甘雨降落。如果孟夏发布应在秋天实行的政令，苦雨就会降落，各种谷物就不能生长，四处边境的百姓就会躲进都城寻求庇护。如果发布应在冬天实行的政令，草木就会过早干枯，然后就会有大水毁坏城郭。如果发布应在春天实行的政令，就会发生虫灾、以及风暴袭击，草木就会只开花而不结实。



case they damage the crops. Avoid large-scale hunting. Farmers harvest barley. The Son of Heaven tastes newly harvested barley along with pork after he has offered these things at the ancestral temple.

Herbs of medical use are collected and stored during this month. Weeds start to wither, and barley is ripe. Insignificant lawsuits are handled and criminals with minimal convictions are set free. After cocoons have been harvested, the queen and concubines of the Son of Heaven present them to the state. Taxes on cocoons are levied on the basis of how many mulberry trees one has. Everyone, powerful or powerless, young or old, pays taxes according to this rule. The silk collected by the government is used to make ceremonial robes.

The Son of Heaven holds a banquet for the court officials and they enjoy performances together.

If suitable edicts are issued, proper rains will come three times during this month. If edicts of the autumn season are issued during the first month of summer, heavy rains will come frequently, then crops cannot grow well, and people of the remote areas are likely to take refuge in the capital. If edicts of the winter season are issued, plants will wither prematurely and flood will follow, which could destroy cities and fortifications. If edicts of the spring season are issued, there will be a plague of pests and severe storms. As a result, plants will develop flowers but not bear any seed or fruit.



劝学

【原文】

二曰——

先王之教，莫荣于孝，莫显于忠。忠孝，人君人亲之所甚欲也。显荣，人子人臣之所甚愿也。然而人君人亲不得其所欲，人子人臣不得其所愿，此生于不知理义。不知理义，生于不学。学者师达而有材，吾未知其不为圣人。圣人之所在，则天下理矣。在右则右重，在左则左重，是故古之圣王未有不尊师者也。尊师则不论其贵贱贫富矣。若此则名号显矣，德行彰矣。故师之教也，不争轻重尊卑贫富，而争于道。其人

【今译】

按照先王的教导，没有什么比孝更荣耀的，没有什么比忠更尊显的。忠与孝是作君主、作父母的最希望得到的。荣耀与尊显是作子女、作臣下的最愿意得到的。然而，作君主、作父母的却得不到他们所希望的；作子女、作臣下的却得不到他们所向往的，这是由于不懂得理义的缘故。而不懂得理义，是由于不学习的原因。如果求学的人师承的先生通达而且自己又有才华，我没听说过这样的人不会成为圣人。只要有圣人，天下就会太平。圣人在右边，右边就会重于天下；圣人在左边，左边就会重于天下。因此，古代圣明的君主没有不尊重老师的。尊重老师就不会计较他们的贵贱与贫富。这样，名号就会显达，德行也会彰明。所以，老师施教的时候，也不计较学生的轻重、尊卑、贫富，而是看



2. An Exhortation on Learning

According to ancient kings, nothing is more honourable than complying with the principle of filial piety and nothing is more respectable than loyalty. Loyalty is the most cherished virtue of the court officials, so it is sought after by sovereigns, and filial piety is the most cherished virtue of children, so it is sought after by parents. Fame and honour are the two most cherished ideals of children and court officials. Nonetheless, neither the sovereigns' nor the officials' desires can be realized; neither the parents' nor the children's wishes can be fulfilled, if they are ignorant of those principles. They are ignorant because they do not spend any time learning them. Suppose one has an erudite teacher and he himself is talented, he would surely become a sage. The whole world will be at peace if there are sages in existence. And given the help of the sages, any regime, whether in the east or the west of the world, can become the most powerful in the world. Therefore, sage sovereigns of ancient times would pay much attention to their teachers. Paying attention to teachers means that anyone of knowledge, whether he is powerful or powerless, wealthy or poor, will be treated with the highest respect. As a result, sovereigns of this kind will become famous and their virtues will be popularized as well. As for the teachers, they should not pay any attention to factors such as whether their pupils are powerful or powerless, rich or poor, whether they come from



【原文】

苟可，其事无不可，所求尽得，所欲尽成，此生于得圣人。圣人生于疾学。不疾学而能为魁士名人者，未之尝有也。疾学在于尊师，师尊则言信矣，道论矣。故往教者不化，召师者不化，自卑者不听，卑师者不听。师操不化不听之术而以强教之，欲道之行、身之尊也，不亦远乎？学者处不化不听之势，而以自行，欲名之显、身之安也，是怀腐而欲香也，是入水而恶濡也。

凡说者，兑之也，非说之也。今世之说者，多弗能兑，而反说之。夫

【今译】

重他是否能接受理义。假如他能够接受理义，他所做的任何事情都会合宜，所有的追求都能得到，所有的希望都能实现，这是因为得到了圣人的教诲。圣人是在勤奋学习中产生的，学习不勤奋就能成为贤人名士的，从来就不曾有过。勤奋学习的关键在于尊重老师。老师受到尊重，他的言语就会被听从，他所传的理义就会被称道。因此，主动上门施教的老师不可能使学生受到教化，召老师前来施教的学生不可能听从教导；自卑的老师的教诲不会被学生听从，轻视老师的学生也不会听从教诲。如果老师本身采用就是不能教化他人、不会被人听从的方法，而是强行教导弟子，还希望自己的教导能够得到推广，自身得以尊贵，那目标岂不是太遥远了吗？学生处于不可能受教化、不会听从教诲的情势下，为所欲为，而希望自己名声显赫，身体安逸，就如同怀揣腐臭的东西却希望芳香，进到水里却厌恶被弄湿一样自相矛盾。

凡是施教，都要循循善诱地进行教诲，而不是要取悦对方。如今世



a family with noble background or from a common family. The only thing that should matter to the teachers is whether their pupils are really capable of mastering what they are to be taught. If a pupil is worth teaching, he can reach any goal he set and can obtain everything he pursued when being directed by a sage—his teacher. The only way to become a sage is to study hard. No one can become a famous, erudite scholar without first studying hard. And one can only study hard when he respects his teacher. Only when the teacher is respected and honoured can his words be followed and his principles accepted. So, a teacher who would visit pupils voluntarily and force them to learn can not educate the pupils successfully. On the other hand, a pupil who invites the teacher to his home to teach him will not listen to the teacher's instruction. A self-contemptuous teacher's pupils will not follow his instruction. A pupil who looks down on his teacher will not follow the teacher's instruction either. Suppose that a teacher were to take measures to popularize his teachings by force in the hope that all his instruction would be followed, would that be possible? (Of course not.) On the other hand, if a pupil's mind is impenetrable, he does not follow his teacher's instruction and does everything according to his own will, but still hopes to become famous and free, it is somewhat like pursuing fragrant smells with something rancid hidden in one's clothes, or like jumping into the water on purpose despite a hatred of being soaked.

Regarding the education of others, the teacher should practise in a correct, interesting manner so that his teachings



【原文】

弗能兑而反说，是拯溺而碯之以石也，是救病而饮之以堇也，使世益乱；不肖主重惑者，从此生矣。故为师之务，在于胜理，在于行义。理胜义立则位尊矣，王公大人弗敢骄也，上至于天子，朝之而不惭。凡遇合也，合不可必，遗理释义以要不可必，而欲人之尊之也，不亦难乎？故师必胜理行义然后尊。

曾子曰：“君子行于道路，其有父者可知也，其有师者可知也。夫无父而无师者，余若夫何哉！”此言事师之犹事父也。曾点使曾参，过期而

【今译】

上施教的人，大都不能做到循循善诱，却反而取悦对方。不能循循善诱却反而取悦对方，这样做就如同要拯救溺水的人却用石头将他击沉，如同要医治病人却给他喝毒药一样，只会适得其反。不肖的君主会越发昏乱，就是这样产生的。所以，做老师的要务在于遵循事理，在于施行道义。只要事理被依循，道义被树立，老师的地位就尊贵了。王公大人对他们也不敢轻慢，即使谒见天子也不会感到惭愧。师徒之间不一定总能和洽。如果老师遗弃事理、抛开道义去追求不一定能够实现的东西，并期望得到别人的尊重，不也太难了吗？因此，老师一定要依循事理，施行道义，然后才能受到尊敬。

曾子说：“君子在道路上行走，其中父亲健在的能看得出来，有老师的也能看得出来。对那些目中没有父亲与师长的，我又能拿他怎样



will be accepted and remembered by the pupils, instead of endearing himself to them and catering to their interests. However, most contemporary teachers do not know the correct teaching method. Contrarily, they tend to cater to their pupils' interests. That is somewhat like weighing down a drowning person with a big stone to make him sink deeper into the water even though you intended to rescue him, or like prescribing a deadly poison to a patient even though you wanted to cure him. Of course, that will only make things worse. The unworthiness of those muddle-headed sovereigns is caused this way. Hence, for teachers, it is of crucial importance to stick to these fixed principles, and the advocacy of morality and justice comes next in importance. As long as the principles are adhered to and morality and justice are well established, teachers will be respected. Thus, no one, neither dukes nor high-ranking officials, will dare look down upon them, and even the sovereign himself will treat them with respect. The relationship between teachers and pupils is not always harmonious. If a teacher discards the fixed principles, and overlooks morality and justice to pursue impracticable goals, but still wishes to be respected, will this be possible? A teacher can be respected and honoured only when he adheres to the fixed principles and practises morality and justice in person.

Zeng Shen said, "If I meet people on the way, I can tell whose fathers are still alive and who have teachers. As for those who respect neither their fathers nor their teachers, how should I deal with them?" According to him, one should



【原文】

不至，人皆见曾点曰：“无乃畏邪？”曾点曰：“彼虽畏，我存，夫安敢畏？”孔子畏于匡，颜渊后，孔子曰：“吾以汝为死矣。”颜渊曰：“子在，回何敢死。”颜回之于孔子也，犹曾参之事父也。古之贤者与，其尊师若此，故师尽智竭道以教。

【今译】

呢？”这是说侍奉老师应该如同侍奉父亲一样。曾点派儿子曾参外出，过了约定的日期却没有回来，人们都对曾点说：“怕不是出了什么事吧？”曾点说：“即使他出事，但我还活着，他怎么敢出事？”孔子在匡地被围困，颜渊随后到来。孔子对他说：“我还以为你已经死了呢。”颜渊说：“先生还活着，我怎么敢先死呢！”颜回对待孔子，如同曾参侍奉父亲一样。古代的贤人，他们对老师如此尊重，所以老师会尽心竭力地教诲他们。

尊师

【原文】

三曰——

神农师悉诸，黄帝师大挠，帝颛顼师伯夷父，帝喾师伯招，帝尧师子州支父，帝舜师许由，禹师大成贲，汤师小臣，文王、武王师吕望、周公旦，齐桓公师管夷吾，晋文公师咎犯、随会，秦穆公师百里奚、公孙枝，楚庄王师孙叔敖、沈尹巫，吴王阖闾师伍子胥、文之仪，越王句践师范蠡、大夫种。此十圣人六贤者，未有不尊师者也。今尊不至于帝，智不至于

【今译】

神农以悉诸为师，黄帝以大挠为师，帝颛顼以伯夷父为师，帝喾以伯招为师，帝尧以子州支父为师，帝舜以许由为师，禹以大成贲为师，汤以小臣伊尹为师，文王、武王以吕望、周公旦为师，齐桓公以管夷吾为师，晋文公以咎犯、随会为师，秦穆公以百里奚、公孙枝为师，楚庄王以孙叔敖、沈尹巫为师，吴王阖闾以伍子胥、文之仪为师，越王勾践以范蠡、文种为师。这十位圣人、六位贤者没有不尊重自己的老师的。如今



treat his teacher as if he were his parent. Once Zeng Dian sent Zeng Shen out to do some business, but he did not return when he was due to. Everyone told Zeng Dian, "He might have had an accident." Zeng Dian said, "Even though he could have had an accident, how could he dare to die when I am still alive?" When Confucius was confined to Kuang, Yan Yuan arrived later. Confucius said, "I thought you might have lost your life." Yan Yuan said, "You are still alive, so how dare I die?" Yan Hui treated Confucius the same way Zeng Shen treated his father. Sensible people of ancient times respected their teachers so much that their teachers would try their best to teach them.

3. On Respecting Teachers

Shen Nong learned from Xi Zhu. The Yellow King learned from Da Nao. Zhuan Xu learned from Bo Yifu. Di Ku learned from Bo Zhao. Yao learned from Zizhou Zhifu. Shun learned from Xu You. Yu learned from Da Chengzhi. Tang learned from Xiaochen. King Wen and King Wu learned from Lü Wang and Duke Zhou Dan. Duke Huan of the state of Qi learned from Guan Yiwu. Duke Wen of the state of Jin learned from Jiu Fan and Sui Kuai. Duke Mu of the state of Qin learned from Baili Xi and Gongsun Zhi. King Zhuang of the state of Chu learned from Sun Shu'ao and Shen Yinwu. He Lü of the state of Wu learned from Wu Zixu and Wen Zhiyi. Gou Jian of the state of Yue learned from Fan Li and Wen Zhong. All these ten sages and six sage sovereigns



【原文】

圣，而欲无尊师，奚由至哉？此五帝之所以绝，三代之所以灭。

且天生人也，而使其耳可以闻，不学，其闻不若聋；使其目可以见，不学，其见不若盲；使其口可以言，不学，其言不若爽；使其心可以知，不学，其知不若狂。故凡学，非能益也，达天性也。能全天之所生而勿败之，是谓善学。子张，鲁之鄙家也；颜涿聚，梁父之大盗也；学于孔子。

【今译】

的人们地位不如帝那样尊贵，才智不及圣人，却不想尊敬老师，这样怎能获得帝位、成为圣人呢？这是五帝、三王的大业不可再现的原因。

况且，上天创造了人，使他的耳朵能听，如果不学习，他能听见还不如聋子听不见为好；使他的眼睛能看，如果不学习，他能看见还不如瞎子看不见为好；使他的口能说话，如果不学习，他能说话还不如哑巴不能说话为好；使他的心可以认知事物，如果不学习，他能认知事物还不如狂乱无知为好。所以，学习并不能给人增添什么，而只是使人通晓天性。能保全上天所赋予的本性而不使它受到伤害，就叫善于学习。子张出身于鲁国地位卑微的人家，颜涿聚本是梁父山上的大盗，他们跟随



treated their teachers with respect. As for contemporary sovereigns, they are not as powerful as the ten Sons of Heaven, nor are they as sage as these six sovereigns. Nevertheless, they still do not pay attention to teachers. How can they unify the world or become sages? None of them can match the achievements of the Five Di Ancestors or the Three King Ancestors.

In addition, it is Heaven that created human beings. And human beings have been created this way: they are born with ears so that they can hear, but if they do not pursue knowledge with the help of their hearing, they are no better than the deaf even though they can hear; they are born with eyes so that they can see, but if they do not pursue knowledge with the help of eyesight, they are no better than the blind even though they can see; they are born with mouths so that they are capable of speaking, but if they do not pursue knowledge with the help of language, they are no better than the mute even though they can speak; they are born with hearts so that they can perceive things, but if they do not pursue knowledge with the help of cognition, they are no better than the maniac even though they have intelligence. Hence, learning is not a way to gain talents. On the contrary, it is a way for human beings to master the innate nature of life. People capable of sustaining the innate nature of life and preventing its impairment can be described as "good at learning". Zizhang was born of an ordinary family in the state of Lu, Yan Zhuoju was a notorious robber of Liang Fu, and they had both learned from Confucius. Duangan Mu



【原文】

段干木，晋国之大耻也，学于子夏。高何、县子石，齐国之暴者也，指于乡曲，学于子墨子。索卢参，东方之钜狡也，学于禽滑黎。此六人者，刑戮死辱之人也，今非徒免于刑戮死辱也，由此为天下名士显人，以终其寿，王公大人从而礼之，此得之于学也。

凡学，必务进业，心则无营，疾讽诵，谨司闻，观欢愉，问书意，顺耳目，不逆志，退思虑，求所谓，时辨说，以论道，不苟辨，必中法，得之无矜，失之无惭，必反其本。

生则谨养，谨养之道，养心为贵；死则敬祭，敬祭之术，时节为务，此

【今译】

孔子学习。段干木是晋国的大市儇，曾经向子夏学习。高何、县子石本是齐国凶恶残暴的人，被乡里人所指责，他们曾经向墨子学习。索卢参的狡诈在东方是出了名的，他曾经向禽滑黎学习。这六人本来都是应该遭到杀戮、蒙羞受辱的。如今不但免遭杀戮与耻辱，而且成为天下名声显赫的人士，享尽天年，并且受到王公大人的礼遇，这都得益于学习。

凡是学习，都务求增进学业，使得心中没有疑惑。要努力诵读，经意自己所聆听到的教诲，看到老师心情欢愉的时候，请教书里的意思，要让老师感到自己顺耳顺眼，不要违背老师的心意；课下认真琢磨老师的教诲，探求老师教诲的含义，时时辩论来明了老师所说的道理，不要苟且巧辩，学习要得法，有所获也不自夸，有所失也不自惭，一定要回到天赋的本性上来。

老师在世的时候，要小心侍奉，小心侍奉的准则就是养心；老师去



was a famous broker from the state of Jin, and he had learned from Zuxia. Gao He and Xuan Zishi, bandits from the state of Qi, were condemned by the people of their hometown, and they had learned from Viscount Mozi. Suo Lucan, a notorious cheat from the east, had learned from Qin Huali. These six people deserved execution and humiliation. However, not only were they not executed, but they became very famous and enjoyed their time till the end of their lives. Moreover, even the most powerful sovereigns, dukes and high-ranking officials treated them with respect. The honour and fame they received consisted in their abilities in learning.

Regarding the pursuit of knowledge, pupils should endeavour to make as much progress as possible in getting rid of doubts and suspicions. Therefore, they should study hard, pay attention to lessons, ask questions when appropriate to master the meaning of the text, make themselves amenable to the teacher and should not act against his will. They should review the teachings after class to make certain that everything is understood. They should also discuss the lessons with fellow students to ensure comprehension. They should not engage in sophistry but should master the correct, effective way of learning instead. They should not be proud of themselves even though they have made much progress, nor should they feel too sorry even though they have transgressed. Thus, they can maintain the innate nature.

Teachers should be treated with respect when they are alive. Treating teachers with respect means to preserve their health. And they should also be treated with respect after



【原文】

所以尊师也。治唐圃，疾灌浸，务种树；织葩屨，结置网，捆蒲苇；之田野，力耕耘，事五谷；如山林，入川泽，取鱼鳖，求鸟兽，此所以尊师也。视舆马，慎驾御；适衣服，务轻暖；临饮食，必蠲洁；善调和，务甘肥；必恭敬；和颜色，审辞令；疾趋翔，必严肃；此所以尊师也。

君子之学也，说义必称师以论道，听从必尽力以光明。听从不尽力，命之曰背；说义不称师，命之曰叛；背叛之人，贤主弗内之于朝，君子

【今译】

世后要恭敬地祭祀，恭敬祭祀的原则就是要符合四时的节令。这是尊重老师的做法。为老师修整果蔬园，及时浇水，致力于种植树木；织草鞋，编结捕捉野兽用的网，捆绑蒲苇；到田野里辛勤耕耘，种植五谷；到山林、河川、湖泽捕捉鱼鳖，猎取鸟兽。这是尊重老师的做法。检查老师的车马，小心驾驭；使老师的衣服适宜，又轻又暖；置办老师的饮食，一定要清洁；调和五味，一定要甘甜肥美；对老师要恭恭敬敬，和颜悦色，言辞审慎；（在老师面前）要合乎礼节地小步快走，态度要严肃。这是尊重老师的做法。

君子学习，谈论道义一定要称引老师的话来加以阐明，听了老师的教诲一定要尽心竭力地发扬光大。听从教诲后不尽心竭力地发扬它，就叫“背”；谈论道理而不称引老师的话加以阐明，就叫“叛”。有背叛行为的人，贤明的君主不接纳他们在朝廷为官，君子不跟他们交朋友。因



death. That means that deferential ceremonies in their honour should be held at times throughout the year. These are the correct ways to respect teachers. Treating teachers with respect means helping them to cultivate gardens, irrigate plants, and grow trees. Treating teachers with respect means helping them in everyday life to weave straw shoes, knit nets and bind up cattails and reeds. Treating teachers with respect means to help them do the farm work such as tilling the field and growing crops. Treating teachers with respect means to help them catch fish and turtles in rivers or lakes, hunt birds or animals in mountain forests. Treating teachers with respect also means to examine their carriages and horses for them before they take a leave, to make sure that their clothes are light, comfortable and warm, and to prepare their food and drink and make sure that they are clean, healthy and delicious. Treating teachers with respect means pupils minding their manners in their presence, being humble, behaving decently and taking matters seriously. These are the ways to treat teachers with respect.

Therefore, when sensible people discuss morality and justice with others, they should always cite the teachings of their teachers and explain them true to reality. They should not only follow the teachings but also try their best to disseminate them. Whoever fails to spread his teacher's knowledge should be regarded as a traitor. Whoever does not cite his teacher's knowledge should be regarded as a cheat. Traitors and cheats are so contemptible that wise sovereigns will not appoint them to any position, and upright people will



【原文】

不与交友。故教也者，义之大者也；学也者，知之盛者也，义之大者，莫大于利人，利人莫大于教。知之盛者，莫大于成身，成身莫大于学。身成则为人子弗使而孝矣，为人臣弗令而忠矣，为人君弗强而平矣，有大势可以为天下正矣。故子贡问孔子曰：“后世将何以称夫子？”孔子曰：“吾何足以称哉？勿已者，则好学而不厌，好教而不倦，其惟此邪。”天子

【今译】

此，施教是一件非常仁义的举动，学习是一件非常睿智的事情。在所有的仁义举动中，再没有比给人带来利益更大的了；而在所有给人带来利益的举动中，再没有什么比施教更大的了。在所有睿智的事情中，再没有比修养身心更大的了；而在修养身心中，再没有什么比学习更重要的了。如果自身修养好了，作子女的无需支使就会孝顺，作臣子的不用命令就会忠诚，作君主的不用勉强就能公正，其中形势最为有利的就可以匡正天下了。所以，当子贡问孔子“后代将如何称道您”时，孔子说：“我哪里值得称道？如果一定要说我什么的话，那就是喜欢学习而不知道满足，勤于教诲而不知道疲倦，仅此而已。”天子到太学去祭祀孔子，就



not make friends with them. So, teaching is the most benevolent profession and study is the most important measure for disseminating morality and justice. Nothing could be more benevolent than providing benefits for others, and among all benevolent activities, nothing could be more important than teaching. Among all wise activities, nothing could be more meaningful than cultivating one's mind, and in cultivating one's mind, nothing could be more important than learning.

If a son has cultivated his mind successfully, he can be a dutiful son even though the parents have not ordered him to be so. If a court official has cultivated his mind successfully, he can be a loyal official even though the sovereign has not ordered him to behave this way. Similarly, if a sovereign has cultivated his mind successfully, he can be a disinterested sovereign even though he is not forced to be so by anything or anyone else. Among sovereigns of this kind, the one under the most favourable circumstances might also be able to unify the whole world and put it in good order. So, when Zigong asked Confucius what kind of person he would be seen as by later generations, Confucius said, "I am not worthy of future generations' admiration at all. However, if they must say something about me, I hope that they will consider me to be a good learner who never stopped learning during his lifetime, and I also hope that they will consider me to be a good teacher who never stopped teaching during his lifetime. That is all." So, when the Son of Heaven goes to the National College to hold a ceremony in worship of Confucius, he does not



【原文】

入太学，祭先圣，则齿尝为师者弗臣，所以见敬学与尊师也。

【今译】

不把曾经做过自己老师的人作为臣子看待，足以显示出对学习的敬重以及对老师的尊重。

诬徒

【原文】

四曰——

达师之教也，使弟子安焉、乐焉、休焉、游焉、肃焉、严焉。此六者得于学，则邪辟之道塞矣，理义之术胜矣。此六者不得于学，则君不能令于臣，父不能令于子，师不能令于徒。人之情，不能乐其所不安，不能得于其所不乐。为之而乐矣，奚待贤者？虽不肖者犹若劝之。为之而苦矣，奚待不肖者？虽贤者犹不能久。反诸人情，则得所以劝学矣。子华子曰：“王者乐其所以王，亡者亦乐其所以亡，故烹兽不足以尽兽，嗜其

【今译】

通达事理的老师施教，能使学生安心、快乐、安闲、从容、庄重而且严肃。这六条在教学中实现了，邪僻的道路就被堵死了，道义就能通行。这六条在教学中不能实现，君主就不能支使臣子，父亲就不能支使子女，老师就不能支使学生。按照人之常情，人们不能从使自己感到不安的事物中得到快乐，不能从使自己不快乐的事物中有所收获。如果做一件事能感到快乐，不用说贤人，就连不肖的人也会努力去做。如果做一件事就感到苦恼，不用说不肖的人，就连贤人也同样不能持久。从人之常情出发，就会懂得勉励人们学习的道理了。子华子说：“成就王业的君主乐于做使自己成就王业的事情，国破家亡的君主也乐于做使自己灭亡的事情，所以烹煮野兽的时候，不必把所煮的统统吃掉，只吃



consider those who have taught him to be his inferiors. That is a good example of the respect for teachers.

4. On Misleading Pupils

Excellent teachers are capable of making their pupils even-tempered, pleasant, kind, sociable, earnest and decent. If all these virtues can be realized by teaching, all kinds of corruption and misdeeds can be prevented, and morality and justice will prevail. On the contrary, if they cannot be realized, disorder will prevail—the sovereign cannot control his officials, fathers cannot control their children, and teachers cannot control their pupils. According to human nature, they will not be pleased with things which threaten them, nor can they learn anything from things in which they have no interest. If doing something can make a person happy, the sensible people as well as the unworthy will do it; if doing something will make one unhappy, neither sensible people nor the unworthy will wish to persevere. By scrupulously examining human nature, you will understand what it means to encourage others to pursue knowledge. Viscount Huazi said, "Sovereigns being able to unify the world would do things helpful for them to unify the world voluntarily. Contrarily, sovereigns who are going to be overthrown and whose states will be ruined would do things leading to perdition willingly as well. So, it is not necessary to eat the whole animal you cooked. You can just enjoy the good meat." Nonetheless, sovereigns able to unify the world



【原文】

脯则几矣。”然则王者有嗜乎理义也，亡者亦有嗜乎暴慢也。所嗜不同，故其祸福亦不同。

不能教者：志气不和，取舍数变，固无恒心，若晏阴喜怒无处；言谈日易，以恣自行，失之在己，不肯自非，愎过自用，不可证移；见权亲势及有富厚者，不论其材，不察其行，驱而教之，阿而谄之，若恐弗及；弟子居处修洁，身状出伦，闻识疏达，就学敏疾，本业几终者，则从而抑之，难而悬之，妒而恶之；弟子去则冀终，居则不安，归则愧于父母兄弟，出则惭于知友邑里；此学者之所悲也，此师徒相与异心也。人之情，恶异于己

【今译】

好肉就行了。”然而，成就王业的君主嗜好理义，国破家亡的君主嗜好残暴傲慢。他们的嗜好不同，所招致的祸福也不同。

不善于施教的人，他的心志不和谐，取舍多变，没有恒心，喜怒如同天气一样阴晴无常；言谈一天一个变化，率性而为；自己有了过失，却不肯自我批评，刚愎自用，不肯悔改；看到有权有势以及富有的人，不衡量他们的才能，不考察他们的德行，就急忙赶去施教，阿谀奉承，唯恐不及；对于学生中素有操守、品貌出众、见识广博、学习勤奋、才思敏捷、即将完成学业的，却进行压制、诘难，妒嫉、厌恶他们。学生想要离去却又希望完成学业，留下来会惶恐不安，回到家又感觉愧对父母兄弟，出门羞于见到挚友乡亲，这是求学的人的悲哀，而这是由于师徒之间离心离德造成的。按照人之常情，人们讨厌跟自己不投合的人，这是师徒之间



are interested in morality and justice, but those who are going to be overthrown and whose states will be ruined will indulge in corruption and abuse. So, some experience good fortune, but others are doomed to suffer from misfortune.

Unqualified teachers are not even-tempered. They change their minds frequently and do not have any tenable goals. They are capricious and very difficult to get on with. Their opinions change every day and they will act impetuously. They do not feel remorse or regret when they have acted wrongly. They are so perverse that they will not listen to any other ideas at all. When they encounter the wealthy and powerful, they will teach them whatever they wish without taking any investigation to know what kind of people they really are or how intelligent they are. They will then do their best to flatter them. However, out of pure envy, they will do anything to hold back, perplex and hinder the upright, outstanding, well-read and intelligent pupils who are about to finish school. These pupils will want to leave but will be afraid of not having finished school completely. On the other hand, they will not feel comfortable to stay any longer, and will be ashamed of returning home to face their parents and relatives, and will be too embarrassed to meet their close friends. That is what is tragic to the real scholars. This tragedy takes place because teachers and pupils are at odds with each other. According to the human nature, they will not like those who are different from themselves. Therefore, teachers and pupils are hostile towards each other. And it is also natural that they will not want to be close to those whom



【原文】

者，此师徒相与造怨尤也。人之情，不能亲其所怨，不能誉其所恶，学业之败也，道术之废也，从此生矣。善教者则不然，视徒如己。反己以教，则得教之情也。所加于人，必可行于己，若此则师徒同体。人之情，爱同于己者，誉同于己者，助同于己者，学业之章明也，道术之大行也，从此生矣。

不能学者：从师苦而欲学之功也，从师浅而欲学之深也。草木鸡狗牛马，不可谗诟遇之，谗诟遇之，则亦谗诟报人，又况乎达师与道术之言乎？故不能学者：遇师则不中，用心则不专，好之则不深，就业则不疾，辩论则不审，教人则不精；于师愠，怀于俗，羁神于世；矜势好尤，故湛于

【今译】

结下怨恨的原因。按照人之常情，人们不会亲近自己所怨恨的人，不能称颂自己所憎恶的人，学业败坏、道义废弃的情形，就因此而产生了。善于施教的老师就不是这样。他们对待学生如同对待自己一样，设身处地加以施教，就能符合教育的真谛。他们要求学生做到的，自己一定能够做到，这样师徒就会同心同德。按照人之常情，人们喜爱与自己心志投合的人，称颂与自己志趣相同的人，帮助与自己同属一类的人，学业的彰明、道义的弘扬就由此产生了。

不善于学习的人，不用心跟老师学习，却想学得精通；跟老师学习浅尝辄止，却想学得深入。草木、鸡狗、牛马都不可粗暴地对待，如果粗暴地对待它们，它们也会粗暴地报复人，又何况对待通达事理的老师和有道义的教诲呢？所以，不善于学习的人，对待老师不忠诚，用心不专一，钻研不深入，学习不勤奋，辩论不透彻，用老师的教诲去教导别人也表述不精确；抱怨老师，安于凡俗，心神被事务羁绊；自恃权势，行



they find distasteful, nor can they praise those whom they hate. As a result, learning cannot be accomplished, and morality and justice will be overlooked. Teachers who really are capable and qualified for their work are not the same. They will treat their pupils the same way they treat themselves. They often introspect themselves, so they will not demand their pupils overly and incorrectly. They know the correct teaching methodology, so they will treat their pupils equally and fairly according to the rule of "do to others as you would have done to yourself". As a result, they and the pupils can be of one heart and one mind. According to the human nature, they love, praise and help those who are similar to themselves. Thus, pupils can fulfil their learning, and morality and justice can be popularized.

As for pupils who are not good at learning, they study everything half-heartedly but still hope that they can master all teachings. They do not study intensively but still hope that they will become savants. Even plants, chicken, dogs, cows and horses should not be treated too badly, otherwise they will retaliate. How should people treat the excellent teachers and deal with the teachings on morality and justice badly? So, as for pupils who are not good at learning, they are not loyal to their teachers or committed to learning. They do not study hard, do not concentrate on learning or research questions deeply and thoroughly, and cannot discuss questions logically; nor can they express themselves correctly or make themselves understood when they are trying to recite their teachers' teachings in order to teach others.



【原文】

巧智，昏于小利，惑于嗜欲；问事则前后相悖，以章则有异心，以简则有相反；离则不能合，合则弗能离，事至则不能受。此不能学者之患也。

【今译】

事过分，滥用巧诈，沉溺于小利，又被嗜欲所迷惑；提出问题前后矛盾，表述观点辞不达意，试图做到简约却反而罗嗦；分析的时候不能加以综合，综合起来又不能分而析之，事情发生了也不能接受。这是不善于学习的人的弊病。

用众

【原文】

五曰——

善学者若齐王之食鸡也，必食其跖数千而后足，虽不足，犹若有跖。

物固莫不有长，莫不有短。人亦然。故善学者，假人之长以补其

【今译】

善于学习的人如同齐王吃鸡一样，一定要吃几千只鸡爪才感到满足。即使还不满足，仍然有鸡爪供他食用。

事物本来都有各自的长处与短处。人也是这样的。所以善于学习



Nevertheless, they blame their teachers for these problems, and they themselves are fettered by external things. Thus they will pursue power and profits, will use deceit and will indulge in adverse desires and ambitions. When they set forth some questions, their viewpoints are incongruous. When they try to express their views, their arguments are illogical; when they try to express themselves succinctly, their arguments are found tortuous; when they analyze some things related to each other, they do not know how to synthesize them; when they study the overall situation, they do not know how to analyze it. Nor can they face reality when something new comes into being. These are the problems normally encountered by those who are not good at learning.

5. On Making Good Use of the Masses

As for people who are good at learning, they will pursue knowledge intensively just like the king of the state of Qi eating chicken feet—he would not feel satisfied until he had eaten at least one thousand of them at one sitting. Moreover, if he was not satisfied with one thousand, he would have more if he wanted.

Everything in the world has both weak points and strong points. Human beings are the same. Therefore, those who are really good at learning will overcome their own weak points by learning from the strong points of others. Hence, people who can learn from the strong points of others can unify and take firm control over the world.



【原文】

短。故假人者遂有天下。

无丑不能，无恶不知。丑不能、恶不知病矣，不丑不能、不恶不知尚矣。虽桀、纣犹有可畏可取者，而况于贤者乎？

故学士曰：“辩议不可不为。”辩议而苟可为，是教也。教，大议也。辩议而不可为，是被褐而出，衣锦而入。

戎人生乎戎、长乎戎而戎言，不知其所受之；楚人生乎楚、长乎楚而楚言，不知其所受之。今使楚人长乎戎，戎人长乎楚，则楚人戎言，戎人楚言矣。由是观之，吾未知亡国之主不可以为贤主也，其所生长者不可

【今译】

的人，能借鉴别人的长处来弥补自己的短处。因此，善于借鉴别人长处的人就能够拥有天下。

不要把不能当作耻辱，不要把不知当作耻辱。把不能与不知当作耻辱就会陷入困境。不把不能与不知当作耻辱才是上策。即便是桀、纣尚且有令人敬畏的地方，有可取之处，何况贤人呢？

所以，有博学的人说：“辩论、评议是必须的。”可以进行辩论与评议，因为这牵扯到施教一事。施教就是要推行大义。而要推行大义就要进行辩论与评议。这样就能由无知变为有知，如同穿破衣服出门，却满身绸缎归来一样。

戎人生在戎地，长在戎地，说戎地的语言，自己却不知道是怎么学来的。楚人生在楚地，长在楚地，说楚地的语言，自己却不知道是怎么学来的。假如让楚人在戎地生长，让戎人在楚地生长，那样一来，楚人就说戎人的语言，戎人就说楚人的语言了。由此看来，我不认为亡国的君主不能成为贤明的君主，只不过是他们所生长的环境不允许罢了。



Do not feel ashamed if there is something you cannot do or something you do not know. Being ashamed because one is not capable of doing everything or knowing everything is foolish. On the other hand, it is wise to admit that there are things you cannot do and there are things you do not know. Even people like Jie and Zhou have some strong points, let alone the sensible and wise ones.

Hence, some erudite people have said, "It is always necessary to debate or discuss with others." Debate and discussion are necessary, and they both have something to do with teaching. And the purpose of teaching is to disseminate morality and justice. In order to disseminate morality and justice, debate and discussion are indispensable. Thus, ignorant people can become erudite, rather like going out in ordinary linen clothes but coming back in silk robes.

The Rong People are born in Rong, brought up in Rong and speak the Rong language. However, none of them knows how he can speak that language. The Chu People are born in the state of Chu, brought up in the state of Chu and speak the Chu language. However, none of them knows how he can speak that language. Given that a person born in Rong were brought up in Chu and another one born in Chu were brought up in Rong, then the person of Chu would speak the Rong language; similarly, the person of Rong would speak the Chu language. From this point of view, I think those unworthy sovereigns who have been toppled could have been sensible ones had they lived under the right circumstances. Hence, enough attention must be paid to the circumstances under



【原文】

耳。故所生长不可不察也。

天下无粹白之狐，而有粹白之裘，取之众白也。夫取于众，此三皇、五帝之所以大立功名也。凡君之所以立，出乎众也。立已定而舍其众，是得其末而失其本。得其末而失其本，不闻安居。故以众勇无畏乎孟贲矣，以众力无畏乎乌获矣，以众视无畏乎离娄矣，以众知无畏乎尧、舜矣。夫以众者，此君人之大宝也。田骈谓齐王曰：“孟贲庶乎患术，而边境弗患；楚魏之王，辞言不说，而境内已修备矣，兵士已修用矣，得之众也”。

【今译】

因此，对于生长的环境不可不详察。

天下没有毛色纯白的狐狸，却有纯白的狐裘，这是从众多的狐狸的皮毛中一片片地选取出来的。博采众人的长处，所以三皇五帝才得以建立高功盛名。大凡君主能够立国，都要凭借众人的力量。如果国家一经建立就抛开民众，这是得到末节而丢失了根本。得到末节而丢失根本，国家不会安稳。所以，依靠众人的勇武，就不用惧怕孟贲；依靠众人的力量，就不用惧怕乌获；依靠众人的视力，就不用惧怕离娄；依靠众人的智慧，就不用惧怕尧、舜。依靠众人，是君主统治人民的法宝。田骈对齐王说：“即使孟贲逃避戍守边疆，齐国的边境也不会有祸患；如果楚国、魏国的国君出言不逊，我们境内的兵器都已经准备齐全，士卒也都训练有素、严阵以待了。这都是民众的力量。”



which one lives.

Not a fox in the world has white fur from head to foot. However, there are white fur coats because small pieces of white fur can be collected from myriad foxes. Therefore, the Three King Ancestors and the Five Di Ancestors accomplished magnificent achievements and gained great reputations by making good use of each person's strong points. Sovereigns who can establish their authority and take firm control over their states must have pooled the wisdom and strength of the masses. On the other hand, sovereigns who do not pay attention to their people any more once their powers are consolidated attend to trifles but neglect the essentials. If this is the case, their states will not be safe. So, if the prowess of the masses is mobilized, even the most robust person like Meng Ben can be defeated; if the strength of the masses is mobilized, even the strongest person like Wu Huo can be defeated; if the eyesight of the masses is mobilized, even the most perspicacious person like Li Lou can be defeated; if the wisdom of the masses is mobilized, even the wisest person like Yao and Shun can be defeated. So the mobilization of the masses should be the most powerful weapon of all sovereigns. Therefore, Tian Pian once told the king of the state of Qi, "We will not have any trouble on the border even though Meng Ben does not want to defend it. If the kings of Chu and Wei dare to speak rudely to us, our weapons are well deployed and our soldiers are well disciplined—they are ready to confront an enemy at any time since we can incite the masses."



仲夏纪第五 大乐 侈乐 适音 古乐

仲夏

【原文】

一曰——

仲夏之月：日在东井，昏亢中，旦危中。其日丙丁，其帝炎帝，其神祝融。其虫羽，其音徵。律中蕤宾，其数七。其味苦，其臭焦。其祀灶，祭先肺。小暑至。螳螂生，鸛始鸣，反舌无声。天子居明堂太庙，乘朱辂，驾赤骝，载赤旗，衣朱衣，服赤玉，食菽与鸡。其器高以粗。养壮豸。

【今译】

仲夏五月，太阳位于东井宿。初昏时分，亢宿出现在正南方，拂晓时刻，危宿出现在正南方。仲夏在天干中属丙丁火，这一时节的主宰之帝是炎帝，帝的辅佐之神是祝融，应时的动物是生有羽毛的风鸟之类，代表声音徵，相应的音律是蕤宾。这个月的数字是七，味道是苦，气味是焦糊味，要举行灶祭，代表性的祭品是肺脏。这个月中小暑到来，螳螂出现，伯劳鸟开始鸣叫，百舌鸟寂然无声。天子住在南向明堂的正中的房间，乘坐朱红色的车子，用红色的马驾车，车上插着红色的旗帜，天子穿红色的衣服，佩戴红色的玉，吃的食物是大豆和鸡，祭祀时用的器物高而粗大。还要供养强壮勇猛的人。



Records on the Second Month of the Summer Season

1. The Second Month of the Summer Season

During the second month of the summer season, the sun moves to the same place as Dong Jing (a group of eight stars belonging to Gemini). At twilight Kang (a group of four stars belonging to Virgo) is in the south of the sky, and at dawn Wei (a group of three stars including α of Aquarius, and ϵ and θ of Pegasus) is in the south. The Heavenly Branches of this time are Bing and Ding. The god in charge of this period is Yan Di and his assistant is Zhu Rong. The representative creatures of this time are birds. The note is Zhi. The corresponding pitch is Rui Bin ($\sharp F$). The number is seven. The corresponding flavour of this time is bitterness, and the smell of it is like burning. At this time, a sacrifice should be held in the kitchen, and the main offering should be animal lung. The Slight Heat comes during this month. Mantises appear. Shrikes begin to sing. Larks are silent. The Son of Heaven stays in the room located in the middle of the south-facing hall named "Ming Tang". He takes a red carriage when he goes out and red horses are used to pull it. The banner on the carriage is also red. The Son of Heaven wears a red robe and red jade as well. He normally eats beans and chicken. Vessels used for rites are tall and have rough surface. The government supports the robust with foodstuffs and other necessities.



【原文】

是月也，命乐师，修鞀鞀鼓，均琴瑟管箫，执干戚戈羽，调竽笙埙篪，饬钟磬祝敔。命有司，为民祈祀山川百原，大雩帝，用盛乐。乃命百县，雩祭祀百辟卿士有益于民者，以祈谷实。农乃登黍。

是月也，天子以雏尝黍，羞以含桃，先荐寝庙。令民无刈蓝以染，无烧炭，无暴布。门闾无闭，关市无索。挺重囚，益其食。游牝别其群，则

【今译】

这个月，天子命令乐师修整各种鼓，调和琴、瑟、管、箫等乐器，用绳子系好干、戚、戈、羽等乐舞道具，调和竽、笙、埙、篪等乐器，整饬钟、磬等打击乐器。命令主管祭祀的官吏祭祀名山大川以及平原，举行大型的雩祭来祭祀天帝，祈求雨水丰足，并演奏盛大的乐曲。天子命令京畿之内各县的长官祭祀生前有功于百姓的王公大臣，祈求五谷丰登。农民要向天子进献刚刚收获的黍子。

这个月，天子就着雏鸡品尝黍子，要先将它们连同用作供品的樱桃一起敬献于祖庙。命令百姓不要割蓝草来染东西，不要烧木炭，不要晾晒布匹，不要关闭城门和闾门，不要在关口和集市征收赋税，给犯了重



During this month, the Son of Heaven orders court musicians to repair all drums, tune all instruments such as the *qin* (a seven-stringed plucked instrument), *se* (a twenty-five-stringed plucked instrument, which is somewhat similar to the zither), *guan* (pipe instrument), *xiao* (a vertical bamboo flute), *yu* (the *yu* pipe, an ancient music instrument), *sheng* (a reed pipe wind instrument), *xun* (an egg-shaped, holed wind instrument), *chi* (an ancient Chinese instrument made of bamboo), *zhong* (the bell), *pan* (the chime stone) and fasten all stage decorations such as the *gan* (a kind of shield), *qi* (a kind of axe), *ge* (a kind of spear) and *yu* (a kind of feather adornment). Officials in charge of the ceremonies are ordered to sacrifice deities of the mountains, rivers, valleys and plains. A significant fete is held in worship of god to pray for favourable weather, and a grand concert is given during it. The Son of Heaven then orders the chief officials of the counties located around the capital to arrange sacrifices in worship of deceased dukes and high-ranking officials who had benefited the common people and to pray for a good harvest in the meantime. Farmers present their newly harvested millet to the Son of Heaven.

During this month, the Son of Heaven eats the newly harvested millet along with chicken and berries after he has offered these things at the ancestral temple. Common people are ordered not to collect indigo plants to dye fabrics and make charcoal or bask textiles in the sun. Doors and gates of the capital and all the lanes should not be locked, and tolls should not be levied either at the border or in the markets.



【原文】

絜腾驹，班马正。

是月也，日长至。阴阳争，死生分。君子斋戒，处必掩，身欲静无躁，止声色，无或进，薄滋味，无致和，退嗜欲，定心气，百官静，事无刑，以定晏阴之所成。鹿角解。蝉始鸣。半夏生，木堇荣。

是月也，无用火南方。可以居高明，可以远眺望，可以登山陵，可以处台榭。

仲夏行冬令，则雹霰伤谷，道路不通，暴兵来至。行春令，则五谷晚熟，百螣时起，其国乃饥。行秋令，则草木零落，果实早成，民殃于疫。

【今译】

罪的囚犯缓刑，改善他们的饮食。将怀孕的母马与其他牲畜分开，给两岁的马戴上笼嘴。并颁布关于养马的政令。

这个月夏至到来。阴阳相争，死生相分。君子要进行斋戒，居处要隐蔽，要安静而戒除焦躁，不要接近女色，不许妻妾侍奉；饮食清淡，不要追求滋味齐备，调正心气，摒除各种器官的嗜欲，行事审慎以等待阴阳相争的结果。鹿角脱落，知了开始鸣叫。半夏发芽，木槿开花。

这个月，不要在南边生火，可以住在高大明亮的房子里，可以登上山陵、高台眺望远方。

仲夏如果发布应在冬天实行的政令，冰雹就会伤害五谷，道路不能畅通，敌寇就会入侵。如果发布应在春天实行的政令，五谷就会成熟得很晚，虫害会时时发生，国家会遇到饥荒。如果发布应在秋天实行的政令，草木就会凋零，果实会过早成熟，百姓就会遭受瘟疫袭击。



Reduce penalties for ferocious criminals and improve the quality of their diet. Separate pregnant mares from the rest of the livestock. Hold a ritual for putting bar bits on the two-year-old horses. Declare the policy on breeding horses.

The Summer Solstice comes during this month. Yin and Yang compete for power. When the growth of a myriad of things has peaked, the course of decline starts. Gentlemen begin to fast. They live in seclusion. The surroundings in which they live must be quiet and they themselves should remain even-tempered. They should not have sexual intercourse or become addicted to decadent tunes. Nor should they enjoy appetizing, spicy food. They should relax, abstain from lust and await the outcome of the struggle between Yin and Yang. Deer shed their horns. Cicadas begin to sing. Ban Xia (a kind of herb which can be used to make medicine) starts to germinate. Hibiscuses begin to develop flowers.

During this month, do not build fires at places south of your house. People can live in tall and bright buildings, and they can also climb mountains, hills or platforms to view scenery in the distance.

If edicts of the spring season are issued during the second month of summer, hail will damage crops, roads will be blocked, and the state will be invaded. If edicts of the spring season are issued, crops will ripen late, locust damage will occur periodically and the state will also suffer from famine. If edicts of the autumn season are issued, plants will wither, fruit will ripen early, and common people will suffer from epidemic diseases.



大乐

【原文】

二曰——

音乐之所由来者远矣，生于度量，本于太一。太一出两仪，两仪出阴阳。阴阳变化，一上一下，合而成章。浑浑沌沌，离则复合，合则复离，是谓天常。天地车轮，终则复始，极则复反，莫不咸当。日月星辰，或疾或徐，日月不同，以尽其行。四时代兴，或暑或寒，或短或长，或柔或刚。万物所出，造于太一，化于阴阳。萌芽始震，凝滞以形。形体有处，莫不有声。声出于和，和出于适。和适先王定乐，由此而生。

【今译】

音乐的产生由来已久。它产生于度量，本源于道。道产生天地，天地产生阴阳。阴阳上下变化，互相结合而生成万物。浑浑沌沌，离了又合，合了又离，这就叫天道。天地像车轮一样转动，周而复始，物极必反，一切都恰到好处。日月星辰的运行，有快有慢。日月的轨道不同，都按各自的轨道运行。春夏秋冬交替出现，四季有寒有暑，白昼有长有短。万物有刚有柔，他们都以道为本源而且通过阴阳的结合化育而成。幼芽开始萌动，阴阳凝聚其中就具有了形体。有了形体就要占据一定的空间，而且都会发出声音。声音产生于和谐，和谐来自适度。先王正是本着和谐、适度的原则来正定音乐的。



2. The Magnificent Music

Music has a very long history. It is composed according to precise rules based on Tao. Tai Yi develops Two Yi. Two Yi develops Yin and Yang. Yin ascends and Yang descends constantly, thus, everything in the world is created by the interaction of these two forms of vitality. They exist in chaos. Sometimes they combine together, but at other times they are separate from each other, and this is the Tao of Heaven. Existing in an endless cycle of repetition, the universe is somewhat similar to a cartwheel. However, every one of its actions is apt. Among the sun, the moon and all other planets and stars, some move quickly but at others move slowly. The sun and the moon have different orbits and they both move in accordance with their own rules. The four seasons take their turn to come. Sometimes it is cold, but at other times it is hot. Sometimes the day is long, but at other times it is short. Some things are soft but others are hard. Nevertheless, all things of the world are based on Tao and generated by the cooperation of Yin and Yang. When the youngest shoot starts to germinate, Yin and Yang will condense inside it, and it can thus develop a form. And when it has a fixed form, it must also occupy some space and it can also make a sound. The sound can be euphonious only when it is harmonious, and euphony can be created only when it is moderate. Ancient kings gave their tunes harmony according to the rules of harmony and moderation.



【原文】

天下太平，万物安宁，皆化其上，乐乃可成。成乐有具，必节嗜欲。嗜欲不辟，乐乃可务。务乐有术，必由平出。平出于公，公出于道。故惟得道之人，其可与言乐乎！亡国戮民，非无乐也，其乐不乐。溺者非不笑也，罪人非不歌也，狂者非不武也，乱世之乐，有似于此。君臣失位，父子失处，夫妇失宜，民人呻吟，其以为乐也，若之何哉？

凡乐，天地之和，阴阳之调也。始生人者天也，人无事焉。天使人

【今译】

天下太平，万物安宁，万民都服从君主的教化，音乐才可以形成。音乐的形成是有条件的，必须要节制嗜欲。不放纵嗜欲，才可以专注于音乐。专注于音乐是有方法的，必须要从平和的心境出发。平和来自公正，公正来自道。因此，只有得道的人，才可以跟他探讨音乐！被灭亡的国家、遭受屠戮的人民并不是没有音乐，只是他们的音乐并不能使人感到快乐。溺水的人垂死的时候并非不笑，即将被斩首的罪犯并非不歌唱，精神狂乱的人并非不手舞足蹈，乱世的音乐就跟这些人的笑、唱、舞蹈很相似。君臣颠倒，父子不能正常地相处，夫妇关系不得当，人民痛苦呻吟，在这种情况下作乐，又如何能够快乐呢？

大凡音乐，都是天地和谐、阴阳调和的产物。最初创造人的是上



Music can be composed only when the world is peaceful, various things are tranquil, and everyone follows the moral education advocated by the sovereign and submits to his authority. Regarding the composition of music, there is a prerequisite—first of all, one should contain his lusts. Only when one's lusts are well controlled can one be committed to music. One who wants to be committed to music must also remain even-tempered. Even temper is derived from disinterestedness. And disinterestedness is derived from Tao. Therefore, only those who really know Tao can discuss it knowledgeably with you when it comes to the topic of music. It is not that those ruined states or people awaiting execution do not have music. However, their tunes cannot make one feel happy. It is not that a drowned person will not laugh during his last minutes, criminals will not sing before they are executed or the mad will never dance. However, they are not doing so out of happiness. Music of troubled times is somewhat like that. Order between sovereign and court officials is in disarray, authority of fathers over sons is overlooked, honesty between husbands and wives is missing and common people groan because of their sufferings. Under such circumstances, how can they feel happy even though music is played?

Music is based on the harmonious relationship between Heaven and Earth, between Yin and Yang. Human beings are also creatures of Heaven, and that is beyond the limit of their own will. If wishes and lusts are innate characteristics conferred on them by Heaven, how can they resist the pursuit



【原文】

有欲，人弗得不求。天使人有恶，人弗得不辟。欲与恶所受于天也，人不得兴焉，不可变，不可易。世之学者，有非乐者矣，安由出哉？

大乐，君臣父子长少之所欢欣而说也。欢欣生于平，平生于道。道也者，视之不见，听之不闻，不可为状。有知不见之见、不闻之闻、无状之状者，则几于知之矣。道也者，至精也，不可为形，不可为名，强为之谓之太一。故一也者制令，两也者从听。先圣择两法一，是以知万物之情。故能以一听政者，乐君臣，和远近，说黔首，合宗亲。能以一治其身

【今译】

天，而不是人事所能左右的。上天使人有欲望，人不得不追求；上天使人有憎恶，人不得不躲避。人的欲望和憎恶是上天赋予的，人不能自行创立，不可以改变或者移易。世上的学者有讥讽音乐的，这样的论调从何而来呢？

最为优美的音乐是能够使得君臣、父子、老少都感到欢欣喜悦的。欢欣来自平和，平和来自道。道是看不见、听不到的，也没有固定的形状。有谁能够在看不见中看见什么，在听不到中听到什么，在无形中把握形体，那他就差不多懂得道了。道是最为精妙的，不能描绘它的形状，也不能给它命名，如果要勉强给它起个名字，就把它叫作“太一”。所以“一”是发号施令的，“两”是服从听命的。古代圣明的帝王舍弃“两”而取法“一”，所以能够把握万物的实情。因此，能根据“一”的原则临朝听政，就能使君臣快乐，远近和睦，百姓欢愉，宗亲和恰。能根据



of those desires? If hates and dislikes are also innate characteristics conferred on them by Heaven, how can they not circumvent that hatred? Wishes, lusts, hates and dislikes are all conferred on human beings naturally, and no one creates them by himself. This situation cannot be removed or changed at all. However, some scholars advocate banning music of all kinds. Is this kind of argument really warranted?

Great music can make all people—sovereigns or court officials, fathers or sons, young or old—pleasant and happy. Pleasantry and happiness are derived from peace and harmony. Peace and harmony are derived from Tao. Regarding Tao, it cannot be seen or heard, and it does not have any fixed shape either. Whoever can see where nothing objective is to be seen, can hear where nothing objective is to be heard, and can know shape in what is without form might understand Tao. Tao is the subtlest thing. No one can describe its shape or address it by name. If a name must be given, call it “Tai Yi” (or the Great One). “Yi” is the one who issues edicts. And “Two” are the ones who must follow and carry out these edicts. Sage sovereigns of ancient times would prefer “One” to “Two”, so they really knew the nature of everything. So, if a sovereign uses the principle of “Yi” to deal with government affairs, he can satisfy both himself and his officials, can harmonize the relationship between the near and the far, can provide benefits and happiness for the common people and can also get on well with every member of his clan. People who cultivate their minds according to the principle of “Yi” can dispose of all kinds of troubles, can



【原文】

者，免于灾，终其寿，全其天。能以一治其国者，奸邪去，贤者至，成大化。能以一治天下者，寒暑适，风雨时，为圣人。故知一则明，明两则狂。

【今译】

“一”的原则修心养性，就能避免灾祸，尽享天年，保全天性。能根据“一”的原则治理国家，就能排除奸邪小人，招来贤人，实现大治。能根据“一”的原则治理天下，就能使寒暑适宜，风调雨顺，成为圣人。所以懂得“一”就会明了一切，坚持“两”就会狂乱。

侈乐

【原文】

三曰——

人莫不以其生生，而不知其所以生。人莫不以其知知，而不知其所以知。知其所以知之谓知道，不知其所以知之谓弃宝。弃宝者必离其咎。世之人主，多以珠玉戈剑为宝，愈多而民愈怨。国人愈危，身愈危。

【今译】

人无不因为自己有生命而生存，但却不知道自己为什么会有生命；人无不因为自己有智慧而可以认知，但却不知道自己为什么会有智慧。知道自己为什么能够拥有智慧，就叫懂得道；不知道自己为什么能够拥有智慧，就叫舍弃了大宝。舍弃大宝的人必定会遭殃。世俗的君主，通常把珠玉、戈剑当作宝贝。拥有得越多，百姓就越怨恨，国家就越加危



enjoy longevity and can also maintain the true nature of life. If a state is governed according to the principle of "Yi", the base and corrupt can be banished and replaced by the sensible to put the state in good order. If the world is governed according to the principle of "Yi", the four seasons will come on time, weather patterns will become favourable, and the governor himself will become a sage. Hence, if the importance of "Yi" is mastered, everything in the world can be mastered. On the other hand, if too much attention is paid to "Two", people will become mad.

3. The Decadent Tunes

People of the world live because they are conferred life. However, no one knows why he is conferred life. They can know things because each of them is conferred intelligence. However, no one knows why he is conferred intelligence. Whoever knows why he is conferred intelligence can be addressed as knowing Tao, and as for those who do not know why they are conferred intelligence, they should be considered as having lost the most precious of treasures. Those who have lost the most precious treasure must surely get into trouble sooner or later. Nowadays, it is usual for ordinary sovereigns to regard pearls, jade, daggers and swords as treasures. The more they obtain, the more their people are hostile towards them, the more their states are in danger, and the more their own safety is under threat. Thus the meaning of treasure is totally lost. Music of chaotic states



【原文】

累，则失宝之情矣。乱世之乐与此同。为木革之声则若雷，为金石之声则若霆，为丝竹歌舞之声则若噪。以此骇心气、动耳目、摇荡生则可矣，以此为乐则不乐。故乐愈侈，而民愈郁，国愈乱，主愈卑，则亦失乐之情矣。

凡古圣王之所为贵乐者，为其乐也。夏桀、殷纣作为侈乐，大鼓钟磬管箫之音，以钜为美，以众为观，倣诡殊瑰，耳所未尝闻，目所未尝见，务以相过，不用度量。宋之衰也，作为千钟。齐之衰也，作为大吕。楚之衰也，作为巫音。侈则侈矣，自有道者观之，则失乐之情。失乐之情，

【今译】

险，君主自身就越加危难，那样，宝贝就失去了本来的意义。乱世的音乐就属于这种情形。木制、革制乐器发出的声音如同打雷，铜制、石制乐器发出的声音就像霹雳，丝竹乐器发出的声音就像在吵闹。用这样的声音来震慑人的精神，震动人的耳目，摇荡人的性情还可以；但是它们作为音乐，就不能使人感到快乐。所以音乐越是奢靡，百姓就越加抑郁不乐，国家就越加混乱，君主的地位就越加卑微，这样也就失去音乐本来的意义了。

古代圣明的帝王之所以重视音乐，是因为它能使人快乐。夏桀、殷纣制作奢靡的音乐，鼓、钟、磬、管、箫等发出的声音，越大越美，乐器越多越壮观。乐曲奇异瑰丽，都是耳朵不曾听过，眼睛不曾看过的。他们追求奇特，不守法度。宋国衰微的时候，创作了千钟；齐国衰微的时候，创作了大吕；楚国衰微的时候，创作了巫音。这些音乐极尽盛大之能



is somewhat the same. Sounds made by wooden, leather, metal and stone instruments can be as ear-splitting as thunder, and those made by stringed and bamboo instruments can be as noisy as chaotic shouting. These kinds of sounds can be used to terrify others, disturb their hearing or stir up their feelings. However, they cannot be used to cheer the listeners or make them feel satisfied and happy. Hence, when a state's tunes become ever more decadent, its people will become more depressed, the state's order will be in disarray, and the sovereign's authority will be weakened day by day. Thus the meaning of music is also totally lost.

The reason that sensible and wise sovereigns of ancient times paid so much attention to music lies in the fact that music can make people feel happy. However, decadent tunes were composed during Jie's period of the Xia Dynasty and Zhou's period of the Shang Dynasty. The sound capacity of instruments were such as the drum, bell, chime stone, pipe and vertical flute was greatly enhanced, and the more deafening they were, the more they were cherished. The more instruments were produced, the better. So many strange tunes were created that it was without precedent in history. Rules were overlooked and as a result, oddity became the only standard of these periods. When the state of Song was on a track of decline, one thousand bells were created; when the state of Qi was on its track of decline, "Da Lü" was composed; when the state of Chu was on its track of decline, wizardly music was composed. These instruments and tunes were magnificent indeed. Nevertheless, from the



【原文】

其乐不乐。乐不乐者，其民必怨，其生必伤。其生之与乐也，若冰之于炎日，反以自兵。此生乎不知乐之情，而以侈为务故也。

乐之有情，譬之若肌肤形体之有情性也，有情性则必有性养矣。寒温劳逸饥饱，此六者非适也。凡养也者，瞻非适而以之适者也。能以久处其适，则生长矣。生也者，其身固静，感而后知，或使之也。遂而不返，制乎嗜欲，制乎嗜欲无穷则必失其天矣。且夫嗜欲无穷，则必有贪

【今译】

事，然而在有道之人的眼里，却失去了音乐的真谛。失去真谛的音乐不能使人快乐。沉溺于不能使人快乐的音乐中的君主，一定会招致人民的怨恨，他自己的生命也必定会受到伤害。生命对于奢靡的音乐，如同冰与烈日的关系一样，自身会受到伤害。这是由于不懂得音乐的真谛，而致力于奢靡的缘故。

音乐有真谛，如同肌肤身体有情性一样。有情性就必须要进行颐养。寒、暖、劳、逸、饥、饱，六者都不是适度的。颐养就是看到不适度的就把它调节得适度。能够长久地处在适度的情况下，生命就能长久。生命本是清静无知的，感受到外物后才有知觉，但也会受到外物的役使。一味沉溺于外物而不返回生命的天性，就会被嗜欲所制约；追求无穷的嗜欲就必定会丧失生命的天性。而且，如果嗜欲无穷无尽，就必定



viewpoint of sensible people, they had lost the meaning of music. If the meaning of music is lost, the function of music will no longer be in existence. Therefore, this kind of music always fails to cheer up the people. A sovereign addicted to this kind of music will definitely incur the hostility of his people and as a result, his own life will be endangered. The relationship between life and decadent tunes is similar to that between ice and the scorching sun; the more one enjoys it, the more one will be hurt. The problem occurs because the meaning of music is overlooked and as a result, only the pursuit of extravagant instruments and decadent tunes is followed.

Music has soul rather the same as a human being—every person possesses not only a body but a disposition, so one should always take good care of himself. And in order to take good care of oneself, the extremes of these six immoderate factors—coldness, warmth, toil, leisure, hunger and gluttony—should be avoided. Taking good care of oneself means to recognize things immoderate and make them moderate and helpful to health again. Whoever can do that will enjoy longevity. Human beings are born with no desire or ambition. But they will develop sentience after external things affect them. Moreover, they can be controlled by external factors. If they are too addicted to these things and overlook the true nature of life, they will be enslaved by their own wishes and lusts and as a result, the nature of life will become totally lost. In addition, endless wishes and lusts will lead to corruption, abuse, and deceit amongst other



【原文】

鄙悖乱之心，淫佚奸诈之事矣。故强者劫弱，众者暴寡，勇者凌怯，壮者傲幼，从此生矣。

【今译】

会滋生贪婪，卑鄙、悖乱的心思，从而出现淫邪放纵、奸佞欺诈的事。所以，强者劫掠弱者，人多势众的欺负势单力孤的，勇猛的欺凌怯懦的，强壮的轻蔑幼小的，诸如此类的事情都是因为嗜欲无度而产生。

适音

【原文】

四曰——

耳之情欲声，心不乐，五音在前弗听。目之情欲色，心弗乐，五色在前弗视。鼻之情欲芬香，心弗乐，芬香在前弗嗅。口之情欲滋味，心弗乐，五味在前弗食。欲之者，耳目鼻口也；乐之弗乐者，心也。心必和平

【今译】

耳朵的本性就是想听乐音，如果心里不高兴，即使五音在面前也不想听；眼睛的本性就是想看色彩，如果心里不高兴，即使五色在面前也不想看；鼻子的本性就是想嗅到芳香，如果心里不高兴，即使香气在面前也不想嗅；嘴巴的本性就是想要吃美味，如果心里不高兴，即使五味在面前也不想吃。有各种欲望的，是耳、目、鼻、口；而决定快乐、不快乐的，是心。心必须平和，然后才能快乐。心必须快乐，然后耳、目、鼻、口



problems. Thus, the strong will overrule the weak, the mighty will plunder the minority, the robust will humiliate the timid, the aged will look down on the young, and all kinds of troubles will prevail because of immoderate wishes and lusts.

4. The Moderate Tunes

It is natural that the ear exists to hear euphonious sounds. However, if one is unhappy, he will not have any interest in the appreciation of music even though all the five notes are played together harmoniously in front of him. It is natural that the eye exists to appreciate beautiful colours. However, if one is unhappy, he will not have any interest in the appreciation of colour even though all the five colours are presented in front of him. It is natural that the nose exists to take pleasure in fragrant smells. However, if one is unhappy, he will have no interest in this fragranciness even though the finest aroma is present. It is also natural that the mouth exists to enjoy delicious food. However, if one is unhappy, he will have no interest in tasting it even though the best food containing the five most cherished flavours is presented before him. Ear, eye, nose and mouth are organs with desires constantly seeking satisfaction. However, the heart is the decisive factor in making one happy or unhappy. One can feel happy only when the heart is tranquil and peaceful. And only then can the wishes of the ear, eye, nose and mouth really be fulfilled. Therefore, it is of prime



【原文】

然后乐，心必乐然后耳目鼻口有以欲之，故乐之务在于和心，和心在于行适。

夫乐有适，心亦有适。人之情，欲寿而恶夭，欲安而恶危，欲荣而恶辱，欲逸而恶劳。四欲得，四恶除，则心适矣。四欲之得也，在于胜理。胜理以治身则生全以，生全则寿长矣。胜理以治国则法立，法立则天下服矣。故适心之务在于胜理。

夫音亦有适。太钜则志荡，以荡听钜则耳不容，不容则横塞，横塞则振。太小则志嫌，以嫌听小则耳不充，不充则不詹，不詹则窕。太清

【今译】

才有各种欲望。所以，快乐的关键在于使内心平和，内心平和的关键在于行止得当。

快乐要适中，心也要适中。按照人之常情，人们希望长寿而讨厌短命，希望安全而讨厌危险，希望荣耀而讨厌蒙受耻辱，希望安逸而讨厌劳顿。四种愿望都得到满足，四种讨厌的事情都能够排除，心就适中了。四种愿望能得到满足，在于遵循事理。遵循事理来修身养性，生命就能保全；生命能够保全，就可以长寿。遵循事理来治理国家，法度就能够确立；法度确立了，天下人就会服从。所以，使心适中的关键在于遵循事理。

音乐也要适中。声音太大，人的心志就会摇荡，用摇荡的心听洪大的声响，耳朵就受不了，受不了就会横塞，横塞了就会心志摇荡。声音太小，人的心志就得不到满足，用不满足的心听细微的声音，耳朵就不



importance to remain tranquil and peaceful in the heart. And the most important thing in realizing that is to behave correctly and decently.

Music should be moderate, and the heart of human being should be moderate as well. According to the nature of human beings, everyone wishes to enjoy longevity and hopes to avoid dying young. They wish to be safe and avoid threat. They wish to be honoured and hate humiliation. They wish to lead comfortable and idyllic lives and hate being burdened with hard tasks. The heart can be moderate only when these four wishes are fulfilled and those four detestable factors are removed. In order to fulfil these four wishes, it is of crucial importance to comply with the fixed rules and principles. If one cultivates one's mind according to these rules and principles, his life can be safeguarded. When life is safeguarded, longevity will be possible. If a sovereign governs his state according to these rules and principles, the law will be well established. When the law is well established, people of the world will submit to his authority. Hence, the most important thing in making the heart moderate is to comply with the fixed rules and principles.

Music should be moderate as well. If it is too loud, the listener's emotions will be agitated. Listening to over-resonant tunes with wild emotion will make the ear feel uncomfortable. As a result, hearing will falter and the listener will feel an upsurge of emotion. On the other hand, if the music is too low, the listener will not be satisfied. Accordingly, he will not be pleased either. Thus, he will feel



【原文】

则志危，以危听清则耳谿极，谿极则不鉴，不鉴则竭。太浊则志下，以下听浊则耳不收，不收则不转，不转则怒。故太钜、太小、太清、太浊皆非适也。

何谓适？衷音之适也。何谓衷？大不出钧，重不过石，小大轻重之衷也。黄钟之宫，音之本也，清浊之衷也。衷也者适也，以适听适则和矣。乐无太，平和者是也。故治世之音安以乐，其政平也；乱世之音怨以怒，其政乖也；亡国之音悲以哀，其政险也。凡音乐通乎政，而移风平

【今译】

满足，不满足就不充实，不充实就会感到空虚寂寥。声音太清越，人的心志就会惊惧，用惊惧的心听清越的声音，耳朵就听不到和声，听不到和声就分辨不清乐音，分辨不清乐音，心志就会衰竭。声音太浊，人的心志就会低下，用低下的心听重浊的声音，耳朵就不能聚拢声音，不能聚拢声音，注意力就不专一，注意力不专一就会发怒。所以，音乐的声音太大、太小、太清、太浊，都是不适度的。

什么是适度？大小、清浊都适中的声音就适度。什么叫大小、清浊适中？使钟的音律不超过钧的标准，重量不超过一石，这样，小大、清浊就适中了。黄钟的宫音，是音律的基础，是清音与浊音的标准。合乎标准就是适中的，用适中的心听适中的音乐，二者就会和谐。音乐不要太过分，要平和。所以，太平盛世的音乐安宁而快乐，因为政治安定；乱世的音乐怨怒而愤怒，因为政治乖谬；濒临灭亡的国家的音乐悲伤而哀愁，因为政治险恶。音乐都是与政治相通的，而且能够移风易俗。风俗



empty of heart. If the music is too sharp and shrill, the listener will be terrified. Listening to shrill tunes with a frightened heart, the ear will not be able to appreciate the harmony, and as a result, the listener cannot differentiate the euphonious sounds from the discordant sounds. Consequently, the music will drive him mad. If the music is too chaotic, it will affect the morale of the listener. Listening to chaotic tunes with a dejected heart, his mind cannot concentrate on the music. Therefore, he will become absent-minded. And if he is absent-minded, he will be irritated by the inharmonious noise. So, all tunes too resonant, too low, too shrill or too chaotic are immoderate. What kinds of tunes are moderate then? Well, those of suitable volume and moderate pitches are. And what kinds of tunes have suitable volume and pitches? Make sure that the pitch of every bell will not exceed one *jun* and that none of them weighs more than one *dan*. Thus, both its volume and its pitch can be moderate. Pitch Gong of Huang Zhong is the foundation of all pitches, and it is also the most standard and moderate one. Hence, tunes in accordance with this standard can be considered moderate. Listening to moderate tunes in a harmonious mood, one will feel satisfied. Make sure that all tunes are moderate. So, during peaceful and prosperous times, tunes are normally pleasant and harmonious because reasonable and peaceful policies are followed. Tunes of troubled times are malignant and peevish because tyrannical policies are followed. And tunes of states facing ruin are mournful and bitter because dangerous policies are followed.



【原文】

俗者也，俗定而音乐化之矣。故有道之世，观其音而知其俗矣，观其政而知其主矣。故先王必托于音乐以论其教。《清庙》之瑟，朱弦而疏越，一唱而三叹，有进乎音者矣。大飨之礼，上玄尊而俎生鱼，大羹不和，有进乎味者也。故先王之制礼乐也，非特以欢耳目、极口腹之欲也，将以教民、平好恶、行理义也。

【今译】

形成后，音乐能够使它得到加深与推广。因此，在政治清明的朝代，考察它的音乐就能了解国家的风俗，考察它的政治就能知道君主贤还是不肖。所以古代的帝王必定通过音乐宣扬推广教化。演奏《清庙》的瑟，装有朱红色的弦，底部镂刻着稀疏的小孔，所以声音婉转悠扬，一唱三叹，其效果已经超出了音乐本身。举行飨祭天帝的大礼时，用玄酒和盛在俎里的生鱼作祭品，大羹不调和五味，其意义已经超出滋味本身。因此，古代的帝王制定礼乐，不只是用来满足耳、目、口、腹的欲望，而是用来推广教化，端正好恶，推行理义。

古乐

【原文】

五曰——

乐所由来者尚也，必不可废。有节有侈，有正有淫矣。贤者以昌，

【今译】

音乐由来很久了，定然不能废弃。有的适中，有的奢靡，有的纯正，



Thus, music can reflect the policies of a state. Moreover, it can also be used to edify people and modify the customs. If the customs are established, music can be used to consolidate and popularize them. Hence, during well-organized times, the customs of a state can be known by listening to its music, and the level of sagacity of a sovereign can be known by observing the policies carried out in his state. So, sovereigns of ancient times always used music to edify their people. The *se* used to play "Qing Miao" was decorated with red strings, and there were also some small holes sculpted in the bottom, so it would emit sounds of euphony and harmony. As a result, the tune sounded magnificent. When the royal ceremony is held in worship of the god of Heaven, the Son of Heaven always offers dark red wine with fresh fish served on a plate. And the most valuable gravy should be of no savour, while there is something more important than savour, and it cannot be expressed with concrete savour. Hence, even though sovereigns of ancient times had composed tunes and established rules of propriety, instead of fulfilling the wishes of their ears, eyes, mouths and bellies, they used these things to extend moral education, teach people to tell right from wrong and practise morality and justice.

5. The Old Tunes

Music has a very long history, and it should never be given up. However, there are different kinds of tunes. Some are moderate but others are decadent, and some are pure but



【原文】

不肖者以亡。

昔古朱襄氏之治天下也，多风而阳气畜积，万物散解，果实不成，故士达作为五弦瑟，以来阴气，以定群生。

昔葛天氏之乐，三人操牛尾投足以歌八阕：一曰《载民》，二曰《玄鸟》，三曰《遂草木》，四曰《奋五谷》，五曰《敬天常》，六曰《达帝功》，七曰《依地德》，八曰《总万物之极》。

昔陶唐氏之始，阴多滞伏而湛积，水道壅塞，不行其原，民气郁阏而滞著，筋骨瑟缩不达，故作为舞以宣导之。

昔黄帝令伶伦作为律。伶伦自大夏之西，乃之阮隃之阴，取竹于嶰

【今译】

有的淫逸。贤者因为它而昌盛，不肖者因为它而灭亡。

先前朱襄氏治理天下的时候，天气多风而且阳气蓄积，万物凋零，果实不能成熟，士达因此创造了五弦瑟来招致阴气，使众生得到安宁。

古代葛天氏的音乐，是三个人手里拿着牛尾、踏着脚高歌八段乐章：第一章叫《载民》，第二章叫《玄鸟》，第三章叫《遂草木》，第四章叫《奋五谷》，第五章叫《敬天常》，第六章叫《达帝功》，第七章叫《依地德》，第八章叫《总万物之极》。

古代陶唐氏开始治理天下的时候，阴气沉滞郁积，河道淤积不通，大水泛滥，百姓抑郁而不舒畅，筋骨瑟缩而不舒展，所以创作舞蹈进行疏通。

古时候，黄帝命令伶伦制作音律。伶伦从大夏的西边来到阮隃山



others are lascivious. Moreover, sage sovereigns will lead their states to prosperity with the influence of suitable music. Contrarily, unworthy ones will be toppled because of the bad influence of their decadent tunes.

When the tribe of Zhu Xiang was governing the world, it was very windy and Yang was prevailing. However, more and more Yang was accumulating and condensing on the earth. As a result, plants withered and fruit would not ripen. In order to encourage tranquility among a myriad of things, Shi Da invented the five-stringed *se* to draw Yin.

The music of the tribe of Ge Tian was performed by a group of three people stamping their feet together and waving cow tails rhythmically. The music had eight episodes; the first episode was addressed as "Zai Min", the second was "Xuan Niao", the third was "Sui Cao Mu", the fourth was "Fen Wu Gu", the fifth was "Jing Tian Chang", the sixth was "Da Di Gong", the seventh was "Yi Di De", and the eighth was "Zong Wan Wu Zhi Ji".

When the tribe of Tao Tang began to govern the world, Yin was blocked and stagnant, the water courses were silted and there was a huge flood. As a result, people were depressed and their bones and muscles began to atrophy. Therefore, a kind of dance was created to reinvigorate the bones and muscles of the people.

The Yellow King once ordered the musician Ling Lun to harmonize notes and pitches. From the west of Da Xia, Ling Lun went to the northern side of Yuan Shu Mountain and found a kind of bamboo with the right thickness and texture



【原文】

溪之谷，以生空窍厚钧者，断两节间，其长三寸九分而吹之，以为黄钟之宫，吹曰“舍少”。次制十二筒，以之阮隃之下，听凤皇之鸣，以别十二律。其雄鸣为六，雌鸣亦六，以比黄钟之宫，适合。黄钟之宫，皆可以生之，故曰黄钟之宫，律吕之本。黄帝又命伶伦与荣将铸十二钟，以和五音，以施《英韶》，以仲春之月，乙卯之日，日在奎，始奏之，命之曰《咸池》。

帝颡顼生自若水，实处空桑，乃登为帝。惟天之合，正风乃行，其音若熙熙凄凄锵锵。帝颡顼好其音，乃令飞龙作效八风之音，命之曰《承

【今译】

的北面，取来山谷中的竹子，选择孔窍、厚度均匀合宜的，截取两个竹节中间长度为三寸九分的一段吹奏，这就是黄钟律的宫音，吹出来的声音叫“舍少”。又制作了十二根竹管，带到阮隃山下，听凤凰的鸣声，据以区别十二乐律。雄鸟发出六种声音，雌鸟也发出六种声音，与黄钟之宫相比照，都非常和谐。六律、六吕都由黄钟之宫派生出来。所以说黄钟之宫是音律的基础。黄帝又命令伶伦与荣将一起铸造了十二口钟，来调和五音，演奏《英韶》的乐章。仲春之月，乙卯这天，太阳位于奎宿之际，开始演奏它，并把这一乐曲命名为《咸池》。

颡顼帝生于若水，住在空桑，并且登上了帝位。他的德行与天相合，八方之风都很纯正，发出熙熙、凄凄、锵锵的声音。颡顼喜好这些声音，于是命令飞龙摹仿八方的风声制作音乐，命名为《承云》，用来祭祀



in a valley. He cut off a section of bamboo of the right length—three point nine inches—from between the two knots. He then hit the “Gong of Huang Zhong” with it and introduced this tune as “She Shao”. After that, he made twelve pipes altogether and brought them to the foot of Yuan Shu Mountain to listen to the singing of the phoenixes there. Accordingly, he set the tones of the twelve pitches. The female bird sang six times and so did the male. Their singing was in harmony with the “Gong of Huang Zhong”, and all the Twelve Pitches including the six Upper-births and the six Lower-births were based on the “Gong of Huang Zhong”. So the “Gong of Huang Zhong” was regarded as the foundation of the twelve pitches. The Yellow King then ordered Ling Lun and Rong Jiang to create twelve bells to harmonize the five notes and play the “Ying Shao” (a tune of the Yellow King’s time). He then had it played again on the Yi Mao day of the second month of the spring season and introduced it as “Xian Chi”.

Di Zhuan Xu was born at a place near the Ruo River, brought up in Kong Sang and finally enthroned as Di of the world. Standard winds were blowing during his time since his virtues were in accordance with the will of Heaven. The winds sounded like “Xi Xi”, “Qi Qi” and “Qiang Qiang” (these three words are onomatopoeic, sounding like the winds of that time). Zhuan Xu loved these sounds and ordered the musician Fei Long to compose a tune called “Cheng Yun” according to them, and this tune was played during a royal ceremony held in worship of God. After that, he ordered a



【原文】

云》，以祭上帝。乃令鰼先为乐倡，鰼乃偃寝，以其尾鼓其腹，其音英英。

帝尝命咸黑作为《声歌》——《九招》、《六列》、《六英》。有倕作为鼗鼓钟磬吹苓管埙篪鞀椎钟。帝尝乃令人扑或鼓鼗，击钟磬，吹苓展管篪。因令凤鸟、天翟舞之。帝尝大喜，乃以康帝德。

帝尧立，乃命质为乐。质乃效山林溪谷之音以歌，乃以麋貉置缶而鼓之，乃拊石击石，以象上帝玉磬之音，以致舞百兽。瞽叟乃拌五弦之瑟，作以为十五弦之瑟。命之曰《大章》，以祭上帝。

舜立，命延乃拌瞽叟之所为瑟，益之八弦，以为二十三弦之瑟。帝

【今译】

上帝。又命令乐师化装成鰼领奏乐曲。鰼仰面躺下，用尾巴敲打着肚子，发出“英英”的声音。

帝尝命令咸黑制作《声歌》，创作了《九招》、《六列》、《六英》。倕制作了鼗、鼓、钟、磬、笙、管、埙、篪、鞀等乐器。帝尝让乐人击鼗、钟、磬、吹笙、管、篪奏乐。同时命令凤凰、天翟随着音乐舞蹈。帝尝十分高兴，就用这乐舞来彰明天帝的德行。

尧做了天子以后，命令质制作音乐。质于是摹仿山林、溪谷的声音高歌，又把麋鹿的皮蒙在瓦器上敲打，还拍打石头摹仿天帝玉磬的声音，致使百兽群起舞蹈。瞽叟把五弦瑟改制成十五弦瑟。奏出的乐曲命名为《大章》，用来祭祀天帝。

舜做了天子以后，命令延在瞽叟创制的十五弦瑟的基础上，再增加



musician to dress up as a turtle. The turtle played the prelude first and then lay down beating the drum placed on its belly with its tail used as the drumstick. And the drum's beat sounded like "Ying Ying".

Di Ku ordered the musician Xian Hei to create a composition called "Sheng Ge", in which there were three tunes—"Jiu Zhao", "Liu Lie" and "Liu Ying". And Chui, the talented master, was ordered to make many kinds of instruments such as the drumlet, the drum, the bell, the chime stone, the *sheng*, the pipe, the *xun*, the *chi* and the rattle drum. Then Di Ku ordered the musicians to play these instruments and also ordered phoenixes and pheasants to dance to the music. Di Ku was very satisfied with this concert and used it to spread the virtues of God.

When Yao came into power, he ordered the musician Zhi to compose music for him. Zhi wrapped the *fou* (a musical instrument made of clay) in raw deerskin and beat it to mimic the wind blowing in mountain forests and the reverberation of rivers flowing through valleys. He then beat a stone to mimic the jade music-stone of God. And as a result, all the animals danced together to the music. Gu Sou, a blind musician, then improved the five-stringed *se* and made a fifteen-stringed one to accompany it. This tune was named "Da Zhang" and was played during ceremonies held in worship of God.

After Shun came into power, he ordered Yan to renovate the *se* made by Gu Sou and add another eight strings to it. Thus, a twenty-three-stringed *se* came into being. After that, Shun ordered Zhi to modify "Jiu Zhao", "Liu Lie" and "Liu



【原文】

舜乃令质修《九招》、《六列》、《六英》，以明帝德。

禹立，勤劳天下，日夜不懈，通大川，决壅塞，凿龙门，降通涿水以导河，疏三江五湖，注之东海，以利黔首。于是命皋陶作为《夏箴》九成，以昭其功。

殷汤即位，夏为无道，暴虐万民，侵削诸侯，不用轨度，天下患之。汤于是率六州以讨桀罪，功名大成，黔首安宁。汤乃命伊尹作为《大护》，歌《晨露》，修《九招》、《六列》，以见其善。

周文王处岐，诸侯去殷三淫而翼文王。散宜生曰：“殷可伐也。”文

【今译】

八根弦，制成了二十三弦的瑟。舜又命令质研习《九招》、《六列》《六英》，用来彰明天帝的德行。

禹做了天子以后，辛苦操劳，夜以继日。他疏通了大河，疏导壅塞的水道，开凿了龙门，疏通了洪水并把它导入黄河，还疏浚了三江、五湖，使水东流入海，为百姓谋利益。于是命令皋陶创作《夏箴》，乐曲共有九章，用来展示自己的功绩。

殷汤即位以后，夏桀无道，残暴地虐待百姓，侵夺诸侯，不守法度，天下人都痛恨他。汤于是率领六州诸侯讨伐桀的罪行，功成名就，并且使老百姓得到安宁。汤于是命令伊尹创作了《大护》乐曲、高声歌唱《晨露》，润色《九招》、《六列》，用来展现自己的善举。

周文王在岐的时候，诸侯纷纷叛离罪恶累累的纣王而拥戴文王。



Ying” and used them to proclaim the virtues of God.

After Yu came into power, to protect the people of the world from flooding, he worked assiduously day and night to dredge big rivers and clear silt. With hard work, Long Men was excavated, the floodwater was rechanneled to the Yellow River, three rivers and five lakes were dredged and redirected to the East Sea to benefit his people. After these projects were finished, Yu ordered Gao Tao to compose a nine-part tune called “Xia Yue” to commemorate his accomplishments.

After Tang was enthroned as ruler of Shang, Jie, the last Son of Heaven of the Xia Dynasty became tyrannical and corrupt. Under his rule, the common people were considered nonentities, feudatories were invaded and weakened, and the law and disciplines were overlooked. As a result, people all over the world hated him. Tang then led the troops of six states to attack the abusive and unrighteous regime of Jie and won a great victory. As a result, the lives of common people were saved. Tang then ordered Yi Yin to compose “Da Hu” and another tune named “Chen Lu” (meaning early morning dews), and modify “Liu Zhao” and “Liu Lie” to popularize his benevolence and righteousness.

When King Wen was staying in Qi, sovereigns of many feudatories of the Shang Dynasty could not put up with the corrupt and abusive conducts of Zhou, so they left for Qi to support King Wen. San Yisheng told King Wen, “We can attack the Shang Dynasty immediately.” However, King Wen did not do it. Duke Zhou Dan composed a poem to praise King Wen’s benevolence, which says, “King Wen is so benevolent



【原文】

王弗许。周公旦乃作诗曰：“文王在上，于昭于天，周虽旧邦，其命维新”，以绳文王之德。

武王即位，以六师伐殷，六师未至，以锐兵克之于牧野。归，乃荐俘馘于京太室，乃命周公为作《大武》。

成王立，殷民反，王命周公践伐之。商人服象，为虐于东夷，周公遂以师逐之，至于江南，乃为《三象》，以嘉其德。

故乐之所由来者尚矣，非独为一世之所造也。

【今译】

散宜生说：“可以讨伐商朝了。”文王不同意。周公旦于是作了一首诗：“文王高高在上，德行昭明于天，岐周由来已久，却是受命于天。”用这首诗赞美文王的德行。

周武王即位以后，率领六个诸侯国的军队讨伐殷纣。大军还没有到达殷的都城，精锐的先锋就在牧野一举打败殷纣。回到京城后把从杀死的敌人首级上割下来的耳朵敬献给太庙，于是命令周公创作了《大武》乐。

周成王即位以后，殷朝遗民叛乱，成王命令周公讨伐他们。商朝遗民支使大象在东夷作梗。周公率领军队把他们驱逐到了江南。于是创作了《三象》乐，来赞美他的功德。

所以，音乐由来已久了，并不是哪一个特定的时代所创制的。



that his kindness and virtues are known by Heaven. Even though Zhou is an old feudatory, it is the chosen one to unify the world."

After King Wu took office, he led allied forces composed of troops of six states to attack the regime of the Shang Dynasty. Even before the main forces arrived, the vanguard had defeated the enemy troops in Mu Ye. They then cut off the ears of the enemies killed during the fight, brought them back and offered them at the national temple where the ancestors were worshiped. King Wu ordered Duke Zhou to compose "Da Wu" to commemorate the victory.

After King Cheng of the Zhou Dynasty came into power, adherents of the former Shang Dynasty rebelled against him. He sent Duke Zhou to quash the insurgence. These rebels used elephants to make trouble in the Dong Yi area. Duke Zhou drove them to the southern side of the Yangtze River. A tune called "San Xiang" was composed to celebrate this victory and commemorate Duke Zhou's virtue and accomplishment.

Hence, music really has such a long history that it was not created exclusively by any single epoch.





季夏纪第六 音律 音初 制乐 明理

季夏

【原文】

一曰——

季夏之月：日在柳，昏心中，旦奎中。其日丙丁，其帝炎帝，其神祝融。其虫羽，其音徵。律中林钟，其数七。其味苦，其臭焦。其祀灶，祭先肺。凉风始至。蟋蟀居宇，鹰乃学习，腐草化为蚘。天子居明堂右个，乘朱辂，驾赤骝，载赤旗，衣朱衣，服赤玉，食菽与鸡。其器高以粗。

【今译】

季夏六月，太阳位于柳宿。黄昏时分，心宿出现在正南方；拂晓时刻，奎宿出现在正南方。季夏在天干中属丙丁火，这一时节的主宰之帝是炎帝，帝的辅佐之神是祝融，应时的动物是生有羽毛的风鸟之类，代表声音是徵，响应的音律是林钟。这个月的数字是七，味道是苦，气味是焦糊味，要举行灶祭，代表性的祭品是肺脏。凉风开始刮起来，蟋蟀在屋檐下。雏鹰学习飞翔搏击，腐草化为萤火虫。天子住在南向明堂的西头的房间，乘坐朱红色的车子，用红色的马驾车，车上插着红色的旗帜；天子穿红色的衣服，佩戴红色的玉，吃的食物是大豆和鸡，祭祀时用的器物高而粗大。



Records on the Third Month of the Summer Season

1. The Third Month of the Summer Season

During the last month of the summer season, the sun moves to the same place as Liu (a group of eight stars belonging to Hydra). At twilight Xin (a group of three stars including α , τ and δ of Scorpio) is in the south of the sky and at dawn Kui (a group of sixteen stars belonging to Andromeda and Pisces) is also in the south. The Heavenly Branches of this time are Bing and Ding. The god in charge of this period is Yan Di and his assistant is Zhu Rong. The representative creatures of this time are birds. The note is Zhi and the corresponding pitch is Lin Zhong (# D). The number is seven. The corresponding flavour of this time is bitterness. And the smell of it is like burning. At this time, sacrifice should be held in the kitchen and the main offering should be animal lung. Chilly winds begin to come. Crickets stay inside. Eagles born in the same year learn to fly. Rotten weeds change into fireflies. The Son of Heaven stays in the room located at the right end of the south-facing hall named "Ming Tang". He takes a red carriage when he goes out and dark-red horses are used to pull it. The banner on the carriage is also red. The Son of Heaven wears a red robe and red jade as well. He normally eats chicken and beans. Vessels used for rites are tall and have rough surface.

During this month, officials in charge of fishery are



【原文】

是月也，令渔师伐蛟取鼃，升龟取鼈。乃命虞人入材苇。

是月也，令四监大夫合百县之秩刍，以养牺牲。令民无不咸出其力，以供皇天上帝、名山大川、四方之神，以祀宗庙社稷之灵，为民祈福。

是月也，命妇官染采，黼黻文章，必以法故，无或差忒，黑黄苍赤，莫不质良，勿敢伪诈，以给郊庙祭祀之服，以为旗章，以别贵贱等级之度。

是月也，树木方盛，乃命虞人入山行木，无或斩伐。不可以兴土功，不可以合诸侯，不可以起兵动众。无举大事，以摇荡于气。无发令而干

【今译】

这个月，命令主管渔业的官吏斩杀蛟龙，捕获鼃，把龟敬献给太庙，捕获鼈。命令掌管山林湖泽的官吏征收木材与芦苇。

这个月，命令监管四郡的大夫向各县征收刍草，用于饲养供祭祀用的牲畜。命令百姓都拿出全部气力提供祭祀皇天上帝、名山大川、四方神祇、宗庙社稷所用的物品，以为黎民百姓祈求福气。

这个月，命令掌管布帛的女官负责印染织物，各种图案色彩的搭配，务必合乎规矩，不能有丝毫差错。黑、黄、苍、赤，确保各种颜料质地上乘，不许有任何欺诈，用来制作祭天祭祖时所穿的礼服，以及制作旌旗等标志，来区分贵贱等级。

这个月，树木生长茂盛，于是命令掌管山林湖泽的官吏到山中巡视树木，禁止砍伐。不要进行大规模建筑，不可以会合诸侯，不可以兴师



ordered to kill hornless dragons and catch Yangtze alligators and soft-shelled turtles. Turtles are offered to the ancestral temple (turtle is a symbol of longevity in ancient China). Officials in charge of mountain forests are ordered to collect logs and reeds from the common people.

During this month, officials supervising the four prefectures are ordered to collect hay across the nation for livestock fodder. The livestock will be used as offerings later during the central government's ceremonies. Everyone is asked to provide the best offerings for the ceremonies held in worship of God, famous mountains, big rivers, deities of all the four sides, the ancestors and the god in charge of farming and harvest. They pray for happiness and good luck for the common people.

During this month, female officials in charge of textiles or garments are ordered to dye fabrics black, white, green and red and make sure that all colours are authentic and all patterns are made exactly according to fixed rules. No mistake in this field is acceptable. All pigments must be of high quality. Treachery or deceit will not be forgiven. Afterwards, these textiles are used to make ceremonial robes and banners to classify the ranks and classes of the people.

During this month, trees thrive. The Son of Heaven orders officials in charge of mountain forests to circumambulate forests all over the country and stop lumbering. No large-scale construction should be undertaken. No meetings of the sovereigns of feudatories should be held. No military action should be taken. Do not



【原文】

时，以妨神农之事。水潦盛昌，命神农，将巡功。举大事则有天殃。

是月也，土润溽暑，大雨时行，烧薶行水，利以杀草，如以热汤，可以粪田畴，可以美土疆。

行之是令，是月甘雨三至，三旬二日。季夏行春令，则谷实解落，国多风欬，人乃迁徙。行秋令，则丘隰水潦，禾稼不熟，乃多女灾。行冬令，则寒气不时，鹰隼早鸷，四鄙人保。

中央土：其日戊己，其帝黄帝，其神后土。其虫倮，其音宫。律中黄

【今译】

动众；不要有大的举动，以免动摇养育万物的气。不要发布侵扰农时的命令，以免妨碍农事。这个月雨水丰足，命令掌管农业的官吏巡行督察农事。采取违背农时的重大行动就会招致天灾。

这个月，土地潮湿，天气湿热，大雨时常降落，焚烧野草，用水浇灌，就像开水一样，利于杀灭野草，而且还可以用于施肥，改良土壤。

实行相宜的政令，这个月会有三次甘雨降落，三旬中有两天降雨。如果季夏发布应在春天实行的政令，谷物的种子就会散落，百姓就会伤风咳嗽，迁移居处。如果发布应在秋天实行的政令，丘陵洼地就会发生水灾，庄稼不能成熟，妇女生了孩子也大多不能成活。如果发布应在冬天实行的政令，寒气就会时时侵袭，鹰隼就会过早地捕食，四方边境的百姓也会躲到都城寻求庇护。

中央在五行中属土，在天干中属戊己，它的主宰之帝是黄帝，帝的



use large groups of people for any large-scale undertaking. Otherwise, the vital energy which supports everything in the world will be diminished. Do not issue unsuitable orders which could disturb farming. Officials in charge of farming are sent to investigate the conditions of the conduits, canals and dikes in the fields since it rains frequently at this time of the year. There will be catastrophe if any unsuitable major action is taken which would disturb the busy seasons.

During this month, it is very hot and there are so many heavy rains that the soil becomes sodden. It is practicable to set grasses on fire and then pour water on the fire. Thus, the water can be heated up, and when it flows across the fields, it can kill the weeds, fertilize the soil and improve the quality of the fields.

If suitable edicts are issued, proper rains will come three times during this month, and each time the rain will last for two days. If edicts of the spring season are issued during the last month of summer, crop seeds will fall ahead of time, common people will suffer from bad coughs, and they will feel unsettled and move elsewhere. If edicts of the autumn season are issued, lowlands will be inundated by floodwater, crops will not ripen and pregnant women will suffer abortions. If edicts of the winter season are issued, cold weather will come frequently, eagles will attack their prey prematurely and people from all over the country will take refuge in the capital city.

The Main Element of the central area is Earth, so the Heavenly Branches in charge are Wu and Ji. The god in



【原文】

钟之宫，其数五。其味甘，其臭香。其祀中溜，祭先心。天子居太庙太室，乘大辂，驾黄骊，载黄旗，衣黄衣，服黄玉，食稷与牛。其器圜以掩。

【今译】

辅佐之神是后土，应时的动物是不生毛发的麒麟之类，代表声音是宫，响应的音律是黄钟之宫。数字是五，味道是甜，气味是香，要在室内中央举行祭祀，代表性的祭品是心脏。天子住在明堂中央的房间，乘坐（黄色的）大车，用黄色的马驾车，车上插着黄色的旗帜，天子穿黄色的衣服，佩戴黄色的玉，吃的食物是稷和牛肉，祭祀用的器物中间大而圆、口小。

音律

【原文】

二曰——

黄钟生林钟，林钟生太簇，太簇生南吕，南吕生姑洗，姑洗生应钟，应钟生蕤宾，蕤宾生大吕，大吕生夷则，夷则生夹钟，夹钟生无射，无射生仲吕。三分所生，益之一分以上生；三分所生，去其一分以下生。黄

【今译】

由黄钟产生林钟，由林钟产生太簇，由太簇产生南吕，由南吕产生姑洗，由姑洗产生应钟，由应钟产生蕤宾，由蕤宾产生大吕，由大吕产生夷则，由夷则产生夹钟，由夹钟产生无射，由无射产生仲吕。把黄钟之



charge is the Yellow King and his assistant is Hou Tu. The representative creatures of this time are animals without fur such as Qi Lin. The note is Gong (Gong is "1" in the numbered musical notation) and the corresponding pitch is the Gong of Huang Zhong ($\sharp C$). The number is five. The corresponding flavour is sweetness, and the smell is fragrant. Sacrifice in worship of Hou Tu should be held in the centre of the house and the main offering should be animal heart. The Son of Heaven stays in the room located in the middle of Ming Tang. He travels in a big yellow carriage when he goes out and yellow horses are used to pull it. The banner on the carriage is also yellow. The Son of Heaven wears a yellow robe and yellow jade as well (yellow is the colour of the Element of Earth according to the principles of the Five Main Elements). He normally eats broomcorn millet and beef. Vessels used for rites are round with small brims.

2. On Notes and Pitches

Lin Zhong is developed from Huang Zhong. Tai Cu is developed from Lin Zhong. Nan Lü is developed from Tai Cu. Gu Xian is developed from Nan Lü. Ying Zhong is developed from Gu Xi. Rui Bin is developed from Ying Zhong. Da Lü is developed from Rui Bin. Yi Ze is developed from Da Lü. Jia Zhong is developed from Yi Ze. Wu Yi is developed from Jia Zhong. Zhong Lü is developed from Wu Yi. Divid the Gong of Huang Zhong into three equal parts and then add one part to the whole. Pitches obtained this way



【原文】

钟、大吕、太簇、夹钟、姑洗、仲吕、蕤宾为上，林钟、夷则、南吕、无射、应钟为下。

大圣至理之世，天地之气，合而生风，日至则月钟其风，以生十二律。仲冬日短至，则生黄钟。季冬生大吕。孟春生太簇。仲春生夹钟。季春生姑洗。孟夏生仲吕。仲夏日长至，则生蕤宾。季夏生林钟。孟秋生夷则。仲秋生南吕。季秋生无射。孟冬生应钟。天地之风气正，

【今译】

宫分为三等份，再增加其中的一份，由此产生的音律叫“上生”；把黄钟之宫分为三等份，再减去其中的一份，由此产生的音律叫“下生”。黄钟、大吕、太簇、夹钟、姑洗、仲吕、蕤宾属于“上生”，林钟、夷则、南吕、无射、应钟是“下生”。

在最为圣明的帝王治理得最好的时代，天气与地气会合从而产生了风。冬至、夏至时，太阳运行到特定的位置，月亮影响此时的风，就产生了十二律。仲冬白昼最短的冬至那天，产生黄钟。季冬产生大吕。孟春产生太簇。仲春产生夹钟。季春产生姑洗。孟夏产生仲吕。仲夏白昼最长的夏至那天，产生蕤宾。季夏产生林钟。孟秋产生夷则。仲秋产生南吕。季秋产生无射。孟冬产生应钟。天气、地气会合产生的



are called "Upper-births". Divide the Gong of Huang Zhong into three equal parts and then subtract one part from the whole. Pitches obtained this way are called "Lower-births". Therefore, Huang Zhong, Da Lü, Tai Cu, Jia Zhong, Gu Xian, Zhong Lü and Rui Bin belong to the Upper-class Births and Lin Zhong, Yi Ze, Nan Lü, Wu Yi, Ying Zhong all belong to the Lower-births.

In the best of times, when the wisest sovereign is in power, the vital energies of Heaven and Earth cooperate perfectly with each other. Therefore, wind is produced. And on the days of the Summer Solstice and the Winter Solstice, the sun moves to certain places, and the wind is affected by the movement of the moon. As a result, the twelve pitches are produced. Huang Zhong is created on the Winter Solstice, during the second month of the winter season when the day is at its shortest length. Da Lü is created during the third month of the winter season. Tai Cu is created during the first month of the spring season. Jia Zhong is created during the second month of the spring season. Gu Xi is created during the third month of the spring season. Zhong Lü is created during the first month of the summer season. On the Summer Solstice during the second month of the summer season, the day is at its longest length, and Rui Bin is created at that time. Lin Zhong is created during the third month of the summer season. Yi Ze is created during the first month of the autumn season. Nan Lü is created during the second month of the autumn season. Wu Yi is created during the third month of the autumn season. And Ying Zhong is



【原文】

则十二律定矣。

黄钟之月，土事无作，慎无发盖，以固天闭地，阳气且泄。大吕之月，数将几终，岁且更起，而农民无有所使。太族之月，阳气始生，草木繁动，令农发土，无或失时。夹钟之月，宽裕和平，行德去刑，无或作事，以害群生。姑洗之月，达道通路，沟渎修利，申之此令，嘉气趣至。仲吕之月，无聚大众，巡劝农事，草木方长，无携民心。蕤宾之月，阳气在上，

【今译】

风纯正，十二律就确定了。

律应黄钟的仲冬之月，不要动土，不可揭开盖藏之物，以便天地封闭，否则阳气就会发泄。律应大吕的季冬之月，旧的一年即将结束，新的一年即将开始，不要役使农民。律应太族的孟春之月，阳气开始萌动，草木萌发，命令农民破土耕地，不要耽误农时。律应夹钟的仲春之月，政令要宽容平和，实行德政，免除刑罚，不可兴师动众，以免伤害众生。律应姑洗的季春之月，要整修道路，疏浚沟渠，申明这一政令，嘉美的气很快就会到来。律应仲吕的孟夏之月，不要大肆征集民众，要巡视



created during the first month of the winter season. If the wind produced by the interaction of the energies of Heaven and Earth is pure and authentic, the twelve pitches will be well established.

During the second month of the winter season when the corresponding pitch is Huang Zhong, do not carry out construction work or open stores of goods. Thus, the closure of Heaven and Earth can be facilitated. Otherwise, Yang will leak. During the third month of the winter season when the corresponding pitch is Da Lü, the year will come to an end and a new year will soon start. Do not use farmers for forced labour. During the first month of the spring season when the corresponding pitch is Tai Cu, Yang begins to increase and plants develop new shoots. At that time, farmers are ordered to prepare for farm work and ensure that the season will not be wasted. During the second month of the spring season when the corresponding pitch is Jia Zhong, all edicts issued should be merciful, all policies should be benevolent, all penalties should be removed, and no large-scale construction should be carried out in case the common people's lives are disturbed. During the third month of the spring season when the corresponding pitch is Gu Xian, roads should be repaired and maintained, and canals and conduits should be dredged. When these edicts are clarified, suitable weather will soon follow. During the first month of the summer season when the corresponding pitch is Zhong Lü, the masses should not be mobilized for large-scale constructions. Send officials across the country to inspect farm work and encourage



【原文】

安壮养侠，本朝不静，草木早槁。林钟之月，草木盛满，阴将始刑，无发大事，以将阳气。夷则之月，修法饬刑，选士厉兵，诘诛不义，以怀远方。南吕之月，蛰虫入穴，趣农收聚，无敢懈怠，以多为务。无射之月，疾断有罪，当法勿赦。无留狱讼，以亟以故。应钟之月，阴阳不通，闭而为冬，修别丧纪，审民所终。

【今译】

农事，鼓励农民努力耕作，草木正在生长，不要使民心摇荡。律应蕤宾的仲夏之月，阳气在上，要蓄养丁壮，如果朝廷动荡，草木就会过早干枯。律应林钟的季夏之月，草木丰茂、阴气即将开始刑杀万物，不要有重大举动，以便蓄养阳气。律应夷则的孟秋之月，要修明法度，整饬刑罚，简选武士，磨砺兵器，审问、诛杀不义之人，来安抚远方的人民。律应南吕的仲秋之月，即将冬眠的昆虫钻进洞穴，要催促农民收割储藏五谷，不要懈怠，尽量多加收藏。律应无射的季秋之月，要迅速判决罪犯，应该惩处的不能赦免，不要滞留诉讼案件，官司要依法从速处理。律应应钟的孟冬之月，阴阳不通，天地闭塞进入冬季，要明确丧葬制度，慎重处理百姓的送终事宜。



farmers to concentrate on farming. Plants thrive at that time. Ensure that the hearts of the common people are not disturbed by anything else. During the second month of the summer season when the corresponding pitch is Rui Bin, Yang is prevailing. The brave and robust people should be supported. If the regime is then in disorder, plants will wither ahead of time. During the third month of the summer season when the corresponding pitch is Lin Zhong, plants are thriving. Nevertheless, Yin is about to replace Yang, so a myriad of things will become wizened. Refrain from military action at that time, so that Yang can be preserved. During the first month of the autumn season when the corresponding pitch is Yi Ze, regulations should be established and the criminal law should be modified. Select warriors and sharpen weapons. Indict and execute the unrighteous to pacify people of remote areas. During the second month of the autumn season when the corresponding pitch is Nan Lü, animals and insects remain dormant for the season of hibernation. Urge farmers to harvest and store grain without delay. The more they can harvest and store, the better. During the third month of the autumn season when the corresponding pitch is Wu Yi, lawsuits should be settled as quickly as possible. Ensure that the guilty will be brought to justice and there is no delay in implementing the lawsuits. During the first month of the winter season when the corresponding pitch is Ying Zhong, Yin and Yang do not have any contact with each other, and both Heaven and Earth will become closed for the winter season. Regulations regarding funerals should be



音初

【原文】

三曰——

夏后氏孔甲田于东阳萑山，天大风晦盲，孔甲迷惑，入于民室，主人方乳，或曰：“后来是良日也，之子是必大吉。”或曰：“不胜也，之子是必有殃。”后乃取其子以归，曰：“以为余子，谁敢殃之？”子长成人，幕动坼橑，斧斫斩其足，遂为守门者。孔甲曰：“呜呼！有疾，命矣夫！”乃作为《破斧》之歌，实始为东音。

禹行功，见涂山之女，禹未之遇而巡省南土。涂山氏之女乃令其妾候禹于涂山之阳，女乃作歌，歌曰：“候人兮猗。”实始作为南音。周公及

【今译】

夏朝君主孔甲在东阳萑山打猎的时候，刮起了大风，天色昏暗下来，孔甲迷失了方向，来到一个老百姓的家里。这家的女人正在生孩子。有人说：“君主到来是个好日子，这个孩子一定会大吉大利的。”也有人说：“他恐怕享不了这个福，这个孩子一定会遭殃的。”君主孔甲就把这个孩子带回去了，他说：“让他作我的儿子，谁还敢加害于他？”孩子长大成人后，一次劈柴的时候，不小心被斧头砍掉了脚，于是只好去做守门人。孔甲叹息道：“哎！出了这种事，这真是命啊！”于是制作了《破斧》之歌。这是东方音乐的开始。

禹巡视治水工程的时候邂逅涂山氏之女，禹没来得及迎娶她就到南方巡视去了。涂山氏之女就叫她的侍女在涂山南面等候，自己作了一首歌，歌里唱道：“盼望君子归来啊。”这是南方音乐的开始。周公和



clarified at that time.

3. The Origin of Music

Kong Jia (grandfather of Jie), one of the Sons of Heaven of the Xia Dynasty, was once hunting on Dong Yang's Fu Mountain. It became dark and a strong wind began to blow. Kong Jia got lost. He then went to visit a family located nearby and the hostess was having a baby. Someone said, "Today must be a good day, since our king has descended here. So, this baby must be something of note in the future." Another said, "No, he cannot assume this great luck. He will have mishaps." Later, King Kong Jia took the baby to his palace and said, "I am going to regard him as my own son. Who dares endanger my son?" After the baby grew up, his feet were cut off in an accident—when he was hacking firewood, the axe fell and he was hurt very badly. After that, he became a gatekeeper. Kong Jia groaned and shouted, "Oh, my goodness! Now he is handicapped! That is fate!" He then composed a song called "The Falling Axe", and that was the beginning of the music of the eastern area.

While Yu was inspecting the water-controlling projects he had built, he met a woman on Tu Mountain. He headed for the south before he married this woman. The woman then sent her maid to wait for him on the southern side of Tu Mountain. She herself composed a song called "Waiting for the Gentleman", and that was the beginning of the music of the southern area. Duke Zhou and Duke Zhao were inspired



【原文】

召公取风焉，以为《周南》、《召南》。

周昭王亲将征荆，辛余靡长且多力，为王右。还反涉汉，梁败，王及蔡公扞于汉中。辛余靡振王北济，又反振蔡公。周公乃侯之于西翟，实为长公。殷整甲徙宅西河，犹思故处，实始作为西音，长公继是音以处西山，秦缪公取风焉，实始作为秦音。

有娥氏有二佚女，为之九成之台，饮食必以鼓。帝令燕往视之，鸣若谥谥。二女爱而争搏之，覆以玉筐，少选，发而视之，燕遗二卵，北飞，

【今译】

召公采得这首歌，根据它制作了《周南》、《召南》。

周昭王亲自率领军队征伐楚国。辛余靡身高力大，充当昭王的车右。军队返回渡汉水的时候，桥坏了，昭王和蔡公坠落水中，辛余靡把昭王救到汉水北岸，又返回来救蔡公。周公于是封他为西翟诸侯，赐他“长公”的称号。商朝的整甲迁徙到了西河，他思念故土，曾经始创西方音乐。辛余靡封侯在西山后，继承了这一音乐。秦穆公采得它，并且根据它始创秦国的音乐。

有娥氏有两位美丽的女儿，给她们建造了九层的高台居住，她们吃饭的时候都要击鼓奏乐。天帝让燕子过去察看一下，燕子欢快地鸣叫着。两个女孩子争先恐后地捉住它，罩在玉筐里。过了一会儿，打开筐



by it and created two songs called "Zhou Nan" and "Zhao Nan".

King Zhao of the Zhou Dynasty once led troops in person to attack the state of Chu. Xin Yumi, the warrior who sat on the right of the king's chariot to protect him, was tall and robust. When the troops returned, they marched to cross the Han River. However, the floating bridge was broken. The king and Duke Cai fell into the river. Xin Yumi saved the king first and took him to the northern bank. He then went back again to rescue Duke Cai. Because of this contribution, Duke Zhou conferred on him the land of Xi Di and honoured him as Duke Zhang. Zheng Jia, a noble of the former Shang Dynasty, moved to Xi He and started to compose tunes due to homesickness, and that was the beginning of the music of the western area. Xin Yumi cherished this music after he was appointed marquis in charge of the vicinity of Western Mountain. Duke Mu of the state of Qin obtained these tunes when he was collecting folk songs and modified it. As a result, the national music of the state of Qin was created.

The ruler of the tribe of You Song had two beautiful daughters and he built up a nine-story-tall stage for these two girls. The girls enjoyed their lives on the stage very much, and they had the drum played to entertain them during each meal. God sent a swallow there to take a look. The swallow was flying and singing happily there. The girls loved it so much that they caught it and covered it with a jade basket. After a while, they opened up the basket to see the bird. The swallow had laid two eggs, then it took its chance and



【原文】

遂不反，二女作歌一终，曰：“燕燕往飞。”实始作为北音。

凡音者，产乎人心者也。感于心则荡乎音，音成于外而化乎内，是故闻其声而知其风，察其风而知其志，观其志而知其德。盛衰、贤不肖、君子小人皆形于乐，不可隐匿，故曰乐之为观也深矣。土弊则草木不长，水烦则鱼鳖不大，世浊则礼烦而乐淫。郑卫之声，桑间之音，此乱国之所好，衰德之所说。流辟谄越悖滥之音出，则滔荡之气、邪慢之心感矣；感则百奸众辟从此产矣。故君子反道以修德，正德以出乐，和乐以

【今译】

来看，燕子生了两个蛋，向北飞去，再也没有回来。两位女子作了一首歌，歌里唱道：“燕儿展翅飞走了。”这是北方音乐的开始。

音乐都是从内心产生的。心中有所感受，就会用乐声表现出来，乐声在外面形成以后能够触动内心。因此，听一个地方的音乐就能了解它的风俗，考察它的风俗就能知道当地人们的志趣，观察人们的志趣就能知道他们的德行。兴还是衰，贤还是不肖，君子还是小人都会通过音乐体现出来，不能隐匿，所以能够通过音乐考察出极为深刻的东西。土质恶劣，草木就不生长；水流浑浊，鱼鳖就长不大；社会黑暗，就会礼节繁琐、音乐淫靡。郑卫之声、桑间之音，被淫乱的国家所喜好，也被道德衰败的君主所欣赏。有了淫靡、轻佻、放纵的音乐，就会使人滋生淫荡、邪恶、轻慢的心思。如此一来，各种各样的邪恶就会产生。所以，君子



escaped. It flew towards the north and did not come back again. The girls composed a tune called "Swallow Flying Away", and that was the beginning of the music of the northern area.

Music is a product of the heart. When the heart is moved, the feelings can also be reflected by euphonious sounds. And when a euphonious tune is heard, the heart can also be touched by it. Hence, the customs of an area can be known by examining its tunes. The will of people living in an area can be known by examining the customs prevailing there. And their virtues can be known by examining their will. Whether a state will become prosperous or face its downfall, whether its sovereign is sensible or unworthy, and whether a person is honourable or base, can all be known by the music they enjoy. So, music is a very useful tool, which can be used to determine matters which are profound or situations which are complicated. If a land is sterile, plants will not grow there; if a river is too dirty, fish and turtles living in it will be small; if a state is in disorder, too much attention must have been paid to etiquette and its tunes will be decadent. The tunes of Zheng, Wei and Sang Jian are loved by the unscrupulous sovereigns of troubled times and disorderly states. These decadent, frivolous, unorthodox tunes will stir listeners' feelings, so they become addicted to lust or corrupt and wicked misdeeds. As a result, all kinds of corruption and abuse will follow. So, sensible people will cultivate their virtues according to Tao. When their virtues are well cultivated, they can compose music. If the tunes they



【原文】

成顺。乐和而民乡方矣。

【今译】

以道为根本来修炼自己的德行，德行端正就能创制音乐，音乐和谐就优美动听，人民就会向往道。

制乐

【原文】

四曰——

欲观至乐，必于至治。其治厚者其乐治厚，其治薄者其乐治薄，乱世则慢以乐矣。今室闭户牖，动天地，一室也。故成汤之时，有谷生于庭，昏而生，比旦而大拱，其吏请卜其故。汤退卜者曰：“吾闻祥者福之先者也，见祥而为不善则福不至；妖者祸之先者也，见妖而为善则祸不

【今译】

想要欣赏最优美的音乐，一定要在治理得最好的时代。国家治理得好，它的音乐就美；国家治理得差，它的音乐就差；而乱世的音乐就会流于轻慢。虽然关闭门窗，足不出户，也可以感天动地。成汤在位的时候，庭院里生出一棵谷子，黄昏时分发芽，天亮的时候已经长得要用两只手才能合围起来了。汤的下属请求卜问其中的原委。汤辞退了负责占卜的臣子，说：“我听说吉祥的事物是福的先兆，但是即便有吉兆出现，如果做不善的事，福气也不会降临。怪异的现象是灾祸的先兆，但



compose are harmonious, they will resonate euphoniously, and they can edify and direct the common people to pursue Tao.

4. On Composing Music

Perfect music can only be produced at the perfect time—when the world is prosperous and everything is in perfect order. The music of a state will be excellent if the state is well organized; the music is not that good if the state is not well organized; the music is frivolous and decadent if a state is in disorder. As for a sovereign who is good at governing the world, his virtues will be well known even though he might have shut himself from the rest of the world by staying at home with doors and windows closed up, and even Heaven and Earth can be moved by his virtues. During the time when Tang was in power, a strange millet seed was germinating in the court yard. It came out of the ground at twilight. However, the next morning it had grown so big that it could only be grasped with two hands together. Some officials wanted to use divination to interpret it. However, Tang asked the official in charge of prediction to leave. He said, “As far as I know, auspicious omen is a sign of good fortune. However, good fortune will not really come if you commit misdeeds, even though auspicious omen has already occurred. Contrarily, inauspicious omen is a sign of misfortune. But misfortune will not really come if you act according to the principle of kindness, even though inauspicious omen has



【原文】

至。”于是早朝晏退，问疾吊丧，务镇抚百姓，三日而谷亡。故祸兮福之所倚，福兮祸之所伏，圣人所独见，众人焉知其极。

周文王立国八年，岁六月，文王寝疾五日而地动，东西南北，不出国郊，百吏皆请曰：“臣闻地之动，为人主也。今王寝疾五日而地动，四面不出周郊，群臣皆恐，曰‘请移之’。”文王曰：“若何其移之也？”对曰：“兴事动众，以增国城，其可以移之乎。”文王曰：“不可。夫天之见妖也，以罚有罪也。我必有罪，故天以此罚我也。今故兴事动众以增国城，是重吾罪也。不可。”文王曰：“昌也请改行重善以移之，其可以免乎。”于是

【今译】

是即便有怪异的现象出现，如果做善事，灾祸也不会降临。”于是他早出晚归，勤于政事，慰问病人，吊唁死者，致力于安抚百姓，三天后，那棵谷子就死了。所以说，祸福互相依存，互相转化。这是圣人的真知灼见，普通人哪能领会其中的奥妙？

周文王即位后第八年的六月，文王卧病在床五天后发生了地震，震动范围不出国都东西南北四方边界。群臣请求道：“我们听说地震是因为君主的缘故。如今大王卧病五天后发生了地震，震动范围不出国都四方边界，群臣恐慌，都请求把灾祸转移出去。”文王问：“如何将灾祸转移出去？”臣子回答说：“征发徭役，发动民众增修国都的城墙，大概就能把灾祸转移出去。”文王说：“不行。上天显现怪异是为了惩罚有罪之人。我肯定有罪，所以上天借此来惩罚我。如今为此征发徭役，发动民众增修国都城墙，是加重我的罪过。不能这么做。”文王接着说：“如果



already occurred." He then went to the court early in the morning to handle government affairs, comfort the ill, offer condolences to the bereaved and pacify the people, and did not leave until late in the evening. But after three days, the young crops withered. So it is said that good fortune and misfortune are both opposite and complementary to each other. Nevertheless, though sages may know that, how can ordinary people understand it?

During the sixth month after King Wen of the Zhou Dynasty had been in power for eight years, he was sick. Five days after he had been confined to bed, an earthquake took place. However, only the territory of the Zhou Dynasty was affected by it. Court officials discussed it with King Wen and said, "As far as we know, the earthquake occurred because of you. After you had been confined to bed for five days, the earthquake took place. However, areas outside our borders are safe. Therefore, our officials are terrified and said, 'Please shift the misfortune to other areas.'" King Wen asked, "How can we shift it then?" The officials said, "We can probably remove it by mobilizing a lot of people to strengthen the fortifications of the capital?" King Wen said, "No, we should not do that. Auspicious omens have been sent here out of the will of Heaven to punish the guilty. So, I must be the one who is guilty. Heaven is punishing me with the earthquake. If I order people to enlarge the fortifications, it could only make things worse and make myself guiltier. We should not do that." He continued, "I think I should try to remove the misfortune by changing my behaviour and



【原文】

谨其礼秩皮革，以交诸侯；饬其辞令，币帛，以礼豪士；颁其爵列等级田畴，以赏群臣。无几何，疾乃止。文王即位八年而地动，已动之后四十三年，凡文王立国五十一年而终。此文王之所以止殃翦妖也。

宋景公之时，荧惑在心，公惧，召子韦而问焉，曰：“荧惑在心，何也？”子韦曰：“荧惑者，天罚也；心者，宋之分野也；祸当于君。虽然，可移于宰相。”公曰：“宰相所与治国家也，而移死焉，不祥。”子韦曰：“可移于民。”公曰：“民死，寡人将谁为君乎？宁独死。”子韦曰：“可移于岁。”

【今译】

我请求通过改变自己的行为、大力举办善事来转移灾祸，或许还可以幸免吧。”于是文王谨慎地整饬礼法，用皮革等做聘礼结交诸侯；整饬辞令、置办礼品，礼待豪杰；通过授予爵位、官职、田地等赏赐群臣。没过多久，文王的病就痊愈了。文王即位第八年发生地震，地震之后又统治了四十三年，文王总共在位五十一年，直到去世。这是文王制止天灾、翦除妖邪的结果。

宋景公在位的时候，火星出现在心宿的位置。景公极为恐惧，召见子韦，问道：“火星出现在心宿，是什么征兆？”子韦说：“火星预示着上天的惩罚。心宿是宋国的分野。灾祸将会降临在您头上。虽然如此，可以将它转嫁到宰相身上。”景公说：“宰相是参与治理国家的人，如果把死亡的灾祸转嫁给他，这是不吉利的。”子韦说：“可以将灾祸转嫁给百姓。”景公说：“百姓死了，我还做谁的国君？我宁肯自己死掉算了。”子韦说：“还可以把灾祸转嫁到农业收成上。”景公说：“收成不好，



undertaking actions of kindness. I hope that we can remove it this way." After that, he paid much attention to modifying etiquette and the law, and improving relations with sovereigns of the feudatories by presenting them with precious gifts. Moreover, he also behaved decently, prepared gifts for sensible and honourable people, treated them with respect and rewarded the court officials by conferring rank, positions and fiefs on them. After a short time, his illness was cured. The earthquake took place eight years after he took office and he had maintained his authority over the regime for forty-three years afterwards. Altogether, he had controlled the Zhou Dynasty for fifty-one years till his death because he knew how to get rid of devils and catastrophes.

When Duke Jing of the state of Song was in power, Ying Huo moved to Xin. Duke Jing was terrified by this. He called on Zi Wei and asked him, "Ying Huo has moved to Xin. What will happen next?" Zi Wei said, "Ying Huo is a sign of punishment dispensed by Heaven. And it is above our demarcation. So, it means that you will be in trouble. Nevertheless, we can use the prime minister as a scapegoat." Duke Jing said, "The prime minister has helped me in governing the state, how could we shift the misfortune onto him? It is inauspicious to do that." Zi Wei suggested, "Maybe we can shift it onto the people." Duke Jing said, "If all my people are dead, whom should I rule? I would rather die myself if that is the case." Zi Wei said, "It can also be shifted onto the harvest of this year." Duke Jing said, "If the harvest is not good, my people will starve. As a sovereign, if



【原文】

公曰：“岁害则民饥，民饥必死。为人君而杀其民以自活也，其谁以我为君乎？是寡人之命固尽已，子无复言矣。”子韦还走，北面载拜曰：“臣敢贺君。天之处高而听卑。君有至德之言三，天必三赏君。今夕荧惑其徙三舍，君延年二十一岁。”公曰：“子何以知之？”对曰：“有三善言，必有三赏。荧惑必三徙舍，舍行七星，星一徙当七年，三七二十一，臣故曰君延年二十一岁矣。臣请伏于陛下以伺候之。荧惑不徙，臣请死。”公曰：“可。”是夕荧惑果徙三舍。

【今译】

百姓就会遭受饥荒，遭受饥荒必然会死亡。作为君主，却用杀害百姓的方式使自己活命，那谁还肯把我当作国君呢？我的命注定要到头了，你别说再说什么了。”子韦快走几步，向北拜了两次说：“我祝贺大王。上天居于高处却可以听到地上发生的一切。您说过三句符合最高美德的话，上天一定会对您进行三次奖赏，今天夜里火星一定会后退三舍，您的寿命可以延长二十一年。”景公说：“你怎么知道呢？”子韦回答说：“您有三句至善的话，所以必定受到三次奖赏。因此火星一定后退三舍。一舍经过七颗星，每经过一颗星相当于延长一年，三七二十一，所以说您的寿命可以延长二十一年。我请求伏在宫殿台阶下观察火星，如果它不后退，就请大王把我处死。”景公说：“好吧。”当天夜里，火星果然后退了三舍。

明理

【原文】

五曰——

五帝三王之于乐尽之矣。乱国之主，未尝知乐者，是常主也。夫有

【今译】

五帝三王的音乐达到了尽善尽美的境界。乱世的君主却不懂得真



I am going to maintain my own life at the cost of the lives of all the people, who is ready to submit to my authority? I know that my fate is coming. Please do not mention it again." Zi Wei walked a few steps quickly and then turned towards the north to congratulate the duke. He said, "Congratulations, Your Majesty. Heaven remains high above us. Nevertheless, it is watching and listening to everything taking place on earth. You have expressed the most virtuous ideas three times, so Heaven is going to reward you three times. This evening Ying Huo will change its place three times and your lifespan will be prolonged by twenty-one years." Duke Jing asked, "How could you know that?" Zi Wei replied, "You will be rewarded three times for your three kindest expressions. And Ying Huo will change its places three times. Each time it is going to pass seven other stars. And each star represents one year of life for you. Three times seven equals twenty-one. So I said your life will be prolonged by twenty-one years. If Ying Huo will not move as I said, please sentence me to death." Duke Jing said, "All right. I will do it." That night, Ying Huo moved three times as expected.

5. On Knowing the Right Reason

Tunes of both the Five Di Ancestors and the Three King Ancestors are perfect. However, sovereigns of troubled times do not know the meaning of music, and they will not have the chance to appreciate perfect music if they are mediocre.



【原文】

天赏得为主，而未尝得主之实，此之谓大悲。是正坐于夕室也，其所谓正，乃不正矣。

凡生非一气之化也，长非一物之任也，成非一形之功也。故众正之所积，其福无不及也；众邪之所积，其祸无不逮也。其风雨则不适，其甘雨则不降，其霜雪则不时，寒暑则不当，阴阳失次，四时易节，人民淫烁不固，禽兽胎消不殖，草木庠小不滋，五谷萎败不成，其以为乐也，若之何哉？故至乱之化，君臣相贼，长少相杀，父子相忍，弟兄相诬，知交相

【今译】

正的音乐，这是由于他们是平庸的君主的缘故。得到上天的赏赐做了君主，但却徒有虚名，这是最为可悲的了。这如同端坐朝西的屋子，所谓正，其实恰恰不正。

任何生命都不是一种气化育的，任何生长都不是一种物体承载的，任何形成都不是一种形体的功劳。所以，诸多正义积聚的地方，幸福就会降临；诸多邪气积聚的地方，灾祸就会临头。如果风雨不适，甘雨不降，霜雪不时，寒暑不当，阴阳颠倒，四季错乱，百姓淫荡而不安分，禽兽堕胎而不繁衍，草木矮小而不生长，五谷枯萎而不结实，在这种情况下作乐，还有什么快乐可言？所以，国家极端混乱的时候的情形是：君臣互相残害，长少互相杀戮，父子互相虐待，弟兄互相欺诈，朋友互相背



Therefore, even though they are rewarded by Heaven and become sovereigns, their titles as sovereigns do not match the reality. Nothing could be more lamentable. It is somewhat the same as sitting in a west-facing building but regarding oneself as sitting at the most powerful place. Of course, it is not true.

No life can be generated by only one force. No growth can be supported by only one thing. No success can be obtained over one night by taking only one action. Hence, good fortunes will come if righteousness surrounds you; misfortunes will occur if devils congregate around you. The weather is extremely unfavourable, proper rains do not come, frosts and snow come unexpectedly, winters and summers are unpredictable, Yin and Yang are in disorder, the sequence of the four seasons is disordered, people are addicted to sexual activities, animals and livestock suffer abortions and cannot reproduce, plants are small and do not grow well, and crops cannot ripen. If tunes are played under these circumstances, how can listeners feel happy? During a time when a state is in severe disorder, the sovereign and his court officials destroy each other, the old and the young kill each other, fathers and sons mistreat each other, elder and younger brothers cheat each other, close friends betray each other, husbands and wives are suspicious and jealous of each other and the common people inflict damage on each other every day, so the fixed principles and rules are missing, and people are as brutal as animals. Therefore, they will use any wicked means to pursue material benefits for themselves and as a result, no



【原文】

倒，夫妻相冒，日以相危，失人之纪，心若禽兽，长邪苟利，不知义理。

其云状：有若犬、若马、若白鹄、若众车；有其状若人，苍衣赤首，不动，其名曰天衡；有其状若悬釜而赤，其名曰云旂；有其状若众马以斗，其名曰滑马；有其状若众植华以长，黄上白下，其名蚩尤之旗。其日有斗蚀，有倍傴，有晕珥，有不光，有不及景，有众日并出，有昼盲，有霄见。其月有薄蚀，有晖珥，有偏盲，有四月并出，有二月并见，有小月承大月，

【今译】

叛，夫妻互相猜忌，人们天天相互危害，丧失人伦纲纪，人心如同禽兽，采用邪恶手段牟利，不懂得理义。

空中的云气有的像狗，有的像马，有的像白天鹅，有的像云集的车辆；有的形状像一个人，穿青色的衣服，红色的脑袋，静止不动，名叫“天衡”；有的像倒悬的红色的釜，名叫“云旂”；有的像许多马匹互相争斗，名叫“滑马”；有的像藿但是略长一点，颜色上边黄、下边白，名叫“蚩尤之旗”。太阳有时发生日蚀，有时发生日晕，有时发生日珥，有时暗淡无光，有时不能产生影子，有时诸多太阳同时出现，有时白天昏暗，有时在夜空出现。月亮有时发生月蚀，有时有晖珥，有时一侧昏暗，有时四个月亮同时出现，有时两个月亮同时出现，有时一轮小月托着大月，有时



attention is paid to the fixed principles or disciplines.

There are various kinds of clouds in the sky; some are like dogs, some are like horses, some are like white doves and some are like carriages conglomerating together. Some are motionless and look exactly like a red-haired person wearing a suit of dark-green clothing—they are called “Tian Heng” (it literally means the Scale of Heaven). Some look like a cauldron being hung upside down—they are called “Yun Jing” (it literally means the cloud banner). Some look like a group of horses fighting one another—they are called “Hua Ma” (literally meaning the sliding horses). Some look like a type of mushroom called Zhi Hua; however, they are a little bigger than Zhi Hua, the upper part being yellow and the lower part white—they are called “Banner of Chi You”. The sun also exhibits various phenomena, such as eclipse, partial eclipse and coronas. Sometimes the sun is red and does not give out any rays. Sometimes things under the sun have no shadows. Sometimes many suns appear simultaneously in the sky. Sometimes it is as dark as night during the day. And sometimes the sun appears during the night. As for the moon, there are such phenomena as lunar eclipse, lunar coronas and partial eclipse. Sometimes there are four moons showing simultaneously in the sky and sometimes there are two appearing side by side. Sometimes a big moon hangs above a small one and sometimes a small one hangs over a big one. Sometimes the moon covers up some stars. Sometimes it does not have any ray at all. As for the planets, there are Mars and comets known as Tian Bang, Tian Chan, Tian



【原文】

有大月承小月，有月蚀星，有出而无光。其星有荧惑，有彗星，有天棓，有天棬，有天竹，有天英，有天干，有贼星，有斗星，有宾星。其气有上不属天，下不属地，有丰上杀下，有若水之波，有若山之楫，春则黄，夏则黑，秋则苍，冬则赤。其妖孽有生如带，有鬼投其陴，有菟生雉，雉亦生鵩，有螟集其国，其音匈匈，国有游蛇西东，马牛乃言，犬彘乃连，有狼入

【今译】

一轮大月捧着小月，有时月亮遮住星星，有时月亮没有光芒。妖星有荧惑，有彗星，有天棓，有天棬，有天竹，有天英，有天干，有贼星，有斗星，还有宾星。雾气有的上不连天、下不连地，有的上边大、下边小，有的像水波，有的像山峰。春天本来应该是青色的，却呈现黄色；夏天本来应该是红色的，却呈现黑色；秋天本来应该是白色的，却呈现青色；冬天本来应该是黑色的，却呈现红色。妖孽有的看上去如同一根带子，有鬼跳到女墙上，兔子生出野鸡，野鸡又生出冠爵，螟虫聚集在国都，发出匈匈的声音，国都里蟒蛇乱窜，牛马开口说话，狗与猪交配，狼闯进国都，妖



Zhu, Tian Ying, Tian Gan, Zei Xing, Dou Xing and Bin Xing. As for the evil gases, some are between the sky and the earth but can reach neither of them. Some have upper parts but their lower parts are extremely small. Some are like water waves. Some are like mountain peaks. Sometimes the main colour of the spring season is yellow (it should be green instead of yellow since green is the colour of wood and during the spring season, the Element of Wood is predominant). Sometimes the main colour of the summer season is black (it should be red instead of black since red is the colour of fire and during the summer season, the Element of Fire is to the fore). Sometimes the main colour of the autumn season is green (it should be white instead of green since white is the colour of metal and during the autumn season, the Element of Metal is foremost). And sometimes the main colour of the winter season is red (it should be black instead of red since black is the colour of water and during the winter season, the Element of Water is in command). Sometimes there are ghosts changing into the shape of belts. Sometimes ghosts jump on the parapet wall. Sometimes tigers give birth to pheasants, and pheasants give birth to monsters. Sometimes there are caterpillars flying in the capital making a noise sounding like "Xiong Xiong". Sometimes huge snakes slither through the capital, livestock such as horses and cows begin to talk like human beings, and dogs and pigs mate with each other. Sometimes wolves appear in the capital, ghosts descend from the sky and owls fly across the streets. Sometimes Fei, a one-eyed monster with a cow-like white



【原文】

于国，有人自天降，市有舞鵩，国有行飞，马有生角，雄鸡五足，有豕生而弥，鸡卵多假，有社迁处，有豕生狗。国有此物，其主不知惊惶亟革，上帝降祸，凶灾必亟。其死亡死丧，殄绝无类，流散循饥无日矣。此皆乱国之所生也，不能胜数，尽荆、越之竹，犹不能书。故子华子曰：“夫乱世之民，长短颡许，百疾，民多疾疢，道多裸裎，盲秃伛尪，万怪皆生。”故乱世之主，乌闻至乐？不闻至乐，其乐不乐。

【今译】

人从天而降，市场上有飞舞的鵩鸟，形状像牛长着白色脑袋的怪物在国都横行，马长出犄角，雄鸡生有五只脚，母猪生下的小猪蹄甲相连而不分明，鸡蛋多数不能孵化出小鸡，祭祀土神的场所自行迁移，猪生出了狗。国家中出现上述怪异现象，君主如果不知道惊惶并且尽快实行变革，上帝将降下灾祸，而且很快就会到来。国家灭亡，君主死丧，无有幸免，百姓离散，遭受饥荒，这样的日子为期不远。这都是政治混乱的国家中发生的怪异现象，举不胜举，即使用尽楚、越两国出产的竹子也书写不完。所以子华子说：“乱世的百姓，高矮不齐，有的脖子僵直，有的脑袋硕大，而且百病俱全，人民多得疫病，路上很多弃婴，瞎眼、秃头、驼背、鸡胸，各种怪病都有。”因此，乱世的君主怎能欣赏最为美妙的音乐？欣赏不到最为美妙的音乐，他们的音乐就不会令人感到快乐。



head and a snake-like tail, advances freely and quickly through the capital. There are also other strange phenomena: horses develop horns, roosters have five claws, newly born dogs cry like babies, few eggs hatch chickens, some temples used for sacrifice for the god of land move themselves to other places, and some pigs deliver dogs. When such strange phenomena take place in a state, but the sovereign remains unafraid and does not take any measure to reform his policy immediately, disasters will be sent by god and catastrophes will soon follow. As a result, the state will be ruined, the sovereign himself will lose his life, people will seek refuge elsewhere and will also suffer from starvation. Disasters of this kind will come within days. Such abnormal phenomena caused by tyrannical policies are numerous. And it will be impossible to write them all down even if all the bamboo produced in the states of Chu and Yue are used for this purpose. Hence, Viscount Huazi said, "People of troubled times are either abnormally tall or extremely short. Some have stiff necks, others have huge heads and they suffer from all kinds of diseases, especially dysentery. The roads and paths are covered with unwanted babies. There are so many blind, bald, hunchbacked and pigeon-breasted people as well. All kinds of deformations could happen." How can the sovereigns of troubled times have the chance to appreciate the perfect tunes of the world? If they cannot appreciate the best music, they will not feel happy at all, even though music might be played to entertain them.



孟秋纪第七 荡兵 振乱 禁塞 怀宠

孟秋

【原文】

——曰——

孟秋之月：日在翼，昏斗中，旦毕中。其日庚辛，其帝少暤，其神蓐收。其虫毛，其音商。律中夷则，其数九。其味辛，其臭腥。其祀门，祭先肝。凉风至，白露降，寒蝉鸣，鹰乃祭鸟。始用刑戮。天子居总章左

【今译】

孟秋七月，太阳位于翼宿。初昏时分，斗宿出现在正南方；拂晓时刻，毕宿出现在正南方。孟秋在天干中属庚辛金，这一时节的主宰之帝是少暤，帝的辅佐之神是蓐收，应时的动物是生有皮毛的老虎之类，代表声音是商，相应的音律是夷则。这个月的数字是九，味道是辣，气味是腥，要举行门祭，代表性的祭品是肝脏。凉风开始吹起来，白霜降落，寒蝉鸣叫，鹰捕杀飞鸟放在大泽之中，称为祭鸟。开始施加刑罚和杀戮。天子住在西向明堂南头的房间，乘坐白色的战车，用白色的马驾



Records on the First Month of the Autumn Season

1. The First Month of the Autumn Season

During the first month of the autumn season, the sun is moving to the same place as Yi (a group of twenty-two stars belonging to Crater and Hydra). At twilight Dou (a group of six stars belonging to Sagittarius) is in the south of the sky, and at dawn Bi (a group of eight stars belonging to Taurus) is also in the south. The Heavenly Branches of this time are Geng and Xin (Geng and Xin represent the Element of Metal). The god in charge of this period is Shao Hao and his assistant is Ru Shou. The representative creatures of this time are animals with fur. The note is Shang (Shang is "2" in numbered musical notation). The corresponding pitch is Yi Ze ($\sharp G$). The number is nine. The corresponding flavour of this time is pungency, and its smell is somewhat fishy. At this time, sacrifice should be held at the door or gate, and the main offering should be animal liver. Cold winds start to blow. Early in the morning, there is white dew. Cicadas sing sadly. Eagles catch birds and drop them into a huge lake, and this is known as "sacrificing the bird". Penalties are executed and criminals are punished. The Son of Heaven stays in the room located at the southern end of the west-facing hall named "Zong Zhang" (it refers to the orientation of the Element of Metal). He travels in a white chariot pulled by white horses when he goes out. The banner on the chariot is



【原文】

个，乘戎路，驾白骆，载白旗，衣白衣，服白玉，食麻与犬。其器廉以深。

是月也，以立秋，先立秋三日，大史谒之天子，曰：“某日立秋，盛德在金。”天子乃斋。立秋之日，天子亲率三公九卿诸侯大夫以迎秋于西郊。还，乃赏军率武人于朝。天子乃命将帅，选士厉兵，简练杰俊；专任有功，以征不义；诘诛暴慢，以明好恶；巡彼远方。

是月也，命有司，修法制，缮圜圜，具桎梏，禁止奸，慎罪邪，务搏执。命理，瞻伤察创，视折审断；决狱讼，必正平；戮有罪，严断刑。天地始

【今译】

车，车上插着白色的旗帜；天子穿白色的衣服，佩戴白色的玉。吃的食物是麻籽和狗肉，祭祀用的器物棱角分明而且深。

这个月立秋。在立秋前三天，太史向天子禀告说：“某日立秋，大德在金。”天子于是斋戒。立秋那天，天子亲自率领三公、九卿、诸侯、大夫到西郊去迎接秋的降临。回朝以后，天子在朝廷赏赐军中勇武的人。天子命令将帅挑选士卒，磨砺武器，精选并训练俊杰之士；专门委托有功的将士征讨不义之人。声讨、诛杀暴虐轻慢的人，来表明好恶，并且巡视远方。

这个月，命令主管官吏整饬法律制度，修缮监狱，准备刑具，禁止奸邪之事，警惕邪恶的罪犯，务必将他们捉拿归案。命令负责诉讼的官吏察看有创伤的囚犯，仔细验察他们被折损的肢体。审理诉讼必须要做到公正；杀戮罪行严重的人，一切刑事案件都从严处置。天地开始有肃



also white. The Son of Heaven wears a white robe and white jade as well (according to the principles of the Five Main Elements, white is the colour of the Element of Metal). He normally eats hemp seeds and pork. Vessels used for rites are deep with edges and corners.

Autumn begins during this month. Three days before the Beginning of Autumn, the chief court historian reports to the Son of Heaven, "The Beginning of Autumn comes on that fixed day and from then on the commanding Main Element should be Metal." The Son of Heaven then begins to fast. On the day of the Beginning of Autumn, the Son of Heaven leads dukes, high-ranking court officials and sovereigns of all feudatories to the western outskirts of the capital to welcome the autumn. After that, he rewards warriors at the court. He then orders generals and marshals to train the selected warriors and sharpen weapons. Officers and meritorious soldiers are entrusted to attack the unrighteous. The arrogant and ferocious are attacked or executed to demonstrate the inclination of the central government. Moreover, all the remote areas are inspected.

During this month, the Son of Heaven orders officials in charge of justice to amend the law, maintain and repair prisons and prepare shackles to punish actions of wickedness and corruption, be watchful for ferocious criminals and ensure that they are brought to justice at any cost. Judges are ordered to examine the criminals' wounds and inspect their injuries scrupulously. Make sure that lawsuits are handled objectively. Miscreants who have committed flagitious crimes



【原文】

肃，不可以赢。

是月也，农乃升谷。天子尝新，先荐寝庙。命百官，始收敛。完堤防，谨壅塞，以备水潦。修宫室，埴墙垣，补城郭。

是月也，无以封侯、立大官，无割土地、行重币、出大使。

行之是令，而凉风至三旬。孟秋行冬令，则阴气大胜，介虫败谷，戎兵乃来。行春令，则其国乃旱，阳气复还，五谷不实。行夏令，则多火灾，寒热不节，民多虐疾。

【今译】

杀之气，不能懈怠。

这个月，农民收割五谷。天子品尝新谷，首先敬献给祖庙里供奉的祖先。命令百官征收赋税。修缮堤坝，注意有无淤塞，以防水灾。修葺宫室建筑，增补墙垣，修补城郭。

这个月，不能分封诸侯、设置高官，不要割让领土，不要馈赠重礼，不要把重要的使节派往国外。

实行相宜的政令，三旬之中都会有凉风到来。如果孟秋发布应在冬天实行的政令，就会阴气弥漫，甲壳动物就会损害庄稼，戎人就会入侵。如果发布应在春天实行的政令，国内就会出现干旱，阳气会卷土重来，五谷不能结实。如果发布应在夏天实行的政令，就会频频发生火灾，寒暑不调，百姓多会感染疟疾。

荡兵

【原文】

二曰——

古圣王有义兵而无有偃兵。兵之所自来者上矣，与始有民俱。凡

【今译】

古代圣明的帝王有正义的军队，但从来不曾废弃过武装。军队历



must be sentenced to death. All cases should be dealt with strictly. As it gets colder and colder, Heaven and Earth are about to kill a myriad of things. So the above-mentioned activities must be carried out without delay.

During this month, all crops should be harvested. The Son of Heaven offers the newly harvested millet to the ancestral temple and then he tastes it himself. He then orders officials to collect taxes, maintain and repair dikes, dredge silted places to prevent flooding, repair palace buildings, heighten walls and strengthen fortifications.

Do not reward feudatories during this month. Do not appoint high-ranking court officials. Do not cede territory to other states. Do not bestow exceptionally generous gifts to others. Do not send important emissaries to other states.

If suitable edicts are issued, chilly winds will blow three times during this month. If edicts of the winter season are issued during the first month of autumn, Yin will become too dense, coleoptera will damage crops, and troops of the Rong People will invade. If edicts of the spring season are issued, there will be severe drought, Yang will again prevail and as a result, crops will not develop seeds. If edicts of the summer season are issued, there will be too many fires, the weather will become unfavourable, and people will be likely to suffer from malaria.

2. On the Origin of Military Forces

Sage sovereigns of ancient times had righteous troops and



【原文】

兵也者，威也；威也者，力也。民之有威力，性也。性者所受于天也，非人之所能为也，武者不能革，而工者不能移。兵所自来者久矣，黄、炎故用水火矣，共工氏固次作难矣，五帝固相与争矣。递兴废，胜者用事。人曰“蚩尤作兵”，蚩尤非作兵也，利其械矣。未有蚩尤之时，民固剥林木以战矣，胜者为长。长则犹不足治之，故立君。君又不足以治之，故立天子。天子之立也出于君，君之立也出于长，长之立也出于争。争斗之所自来者久矣，不可禁，不可止，故古之贤王有义兵而无有偃兵。

【今译】

史久远，自从有人类开始，就有军队。军队，意味着威势；威势，意味着力量。人民天生就具备威势与力量，这是人类的天性。天性是上天所赋予的，而不是人力所能左右的。勇武的人不能使它改变，工巧的人不能使它移易。军队由来已久了，黄帝、炎帝就已经用水、火争进行战争了，共工氏多次作梗发难，五帝都与其争斗。世事兴衰，胜者统治天下。人们常说“蚩尤始创兵器”，兵器并非蚩尤首创，他只不过进行了改良，使得兵器更为锋利。早在蚩尤之前，人类已经砍削林木作为武器进行战争了，胜者就是首领。只有首领还不能很好地治理百姓，于是就设立了君主。君主仍然不能很好地治理百姓，于是就设立了天子。天子是在有了君主的基础上设立的，君主是在有了首领的基础上设立的，首领是在有了战争的基础上设立的。争斗由来已久了，不能禁止，不能平息。所以古代圣明的帝王有正义的军队，但从来不曾废弃过武装。



never put their military forces into disuse. Military forces came into being at the very dawn of human history. Military forces mean nothing but power, and military power means nothing but strength. Human beings are born with power and strength, and they are natural endowments. And these natural endowments are conferred by the will of Heaven, so they are beyond the limits of human beings. Even the brave cannot change them. Nor can the skilful remove them. Therefore, military forces have a long history. The Yellow King and Di Yan used fire and water as weapons to suppress the Gong Gongs' rebellions. The Gong Gongs revolted time and time again, and the Five Di Ancestors quashed the uprisings one by one. Rise and decline occur by turns but only the victor can take control over the whole world's situation. We have often heard people say, "Chi You was the creator of weapons." However, that is not true. Chi You did not create the weapons, but he did renovate some weapons to make them sharper. Before Chi You's time, people used to whittle twigs to use them as weapons to fight others. The winners would become leaders. However, it was soon proved that these leaders were not capable of governing others, so sovereigns came in being. However, under some circumstances, sovereigns were not talented in governing people either, so the Son of Heaven arose. Hence, the Son of Heaven was appointed on the basis of sovereigns, sovereigns were appointed on the basis of leaders, and leaders were appointed on the basis of military action. Military action also has a long history, and it should not be forbidden, nor should



【原文】

家无怒笞，则竖子婴儿之有过也立见；国无刑罚，则百姓之悟相侵也立见。天下无诛伐，则诸侯之相暴也立见。故怒笞不可偃于家，刑罚不可偃于国，诛伐不可偃于天下，有巧有拙而已矣。故古之圣王有义兵而无有偃兵。

夫有以饕死者，欲禁天下之食，悖；有以乘舟死者，欲禁天下之船，悖；有以用兵丧其国者，欲偃天下之兵，悖。夫兵不可偃也，譬之若水火然，善用之则为福，不能用之则为祸；若用药者然，得良药则活人，得恶药则杀人。义兵之为天下良药也亦大矣。

【今译】

如果没有家法，仆人、小儿立即就会做错事；国家如果没有刑罚，百姓之间欺凌忤逆的事立即就会出现；天下如果没有诛杀、讨伐，诸侯互相侵犯的事立即就会出现。所以，家里不可以废止家法，国中不可以废止刑罚，天下不可以废止诛杀、讨伐，只不过有人操作得高明、有人笨拙而已。所以古代圣明的帝王有正义的军队，但从来不曾废弃过武装。

如果因为某人噎死了，就禁止天下人进食，是荒谬的；如果因为某人乘船时溺水而死，就取缔天下所有船只，是荒谬的；如果因为某个君主在战争中亡国，就要取消天下的军队，也同样是荒谬的。军队不可以废止，其如水火，善于利用它，就能造福；不善于利用它，就会为祸；如同用药物治病，服了良药的病人就能活命，服了毒药就会致死。正义的军队正是天下最有价值的良药。



it be stopped totally. So, sage sovereigns of ancient times used to have righteous troops and they had never put military forces in disuse.

If a family does not have domestic discipline, servants and children will commit errors immediately; if a state does not use penalties, people will attack and plunder each other immediately; if widespread military action is not taken, sovereigns of the feudatories will invade each other immediately. Hence, a family cannot neglect domestic discipline, a state cannot neglect penalties, and the world cannot neglect military action. What matters is that some use this rule skilfully but others do not. So, sage sovereigns of ancient times had righteous troops and military forces which were never in disuse.

It is nonsense to forbid the world's people to eat because one person has choked to death when eating; it is nonsense to put the world's boats in disuse because someone has drowned while sailing; it is also nonsense to eliminate the world's military forces because one sovereign lost his state in a military action. Therefore, military forces should not be totally forbidden. Military forces are somewhat like water and fire; if people use them adeptly, they will bring many advantages; but for those who use them incorrectly, they can cause severe problems. It is also somewhat like treating patients with medicaments; they can save the lives of many people if they are used correctly, but they can also kill many if they are used wrongly. Righteous troops are the most important and valuable medicaments in the world.



【原文】

且兵之所自来者远矣，未尝少选不用，贵贱长少贤者不肖相与同，有巨有微而已矣。察兵之微：在心而未发，兵也；疾视，兵也；作色，兵也；傲言，兵也；援推，兵也；连反，兵也；侈斗，兵也；三军攻战，兵也。此八者皆兵也，微巨之争也。今世之以偃兵疾说者，终身用兵而不自知悖，故说虽强，谈虽辨，文学虽博，犹不见听。故古之圣王有义兵而无有偃兵。兵诚义，以诛暴君而振苦民，民之说也，若孝子之见慈亲也，若饥

【今译】

再说，军队由来已久了，没有一刻不曾使用过它，在这一点上，人们无论尊贵还是卑贱、年长还是年少、贤还是不肖，认识都是一致的，只是应用的规模有大有小而已。考察用兵的细微之处：争斗之意隐藏在内心而不表露出来，是用兵；怒目而视，是用兵；面呈怒色，是用兵；出言傲慢，是用兵；推拉搏斗，是用兵；摔扑角斗，是用兵；聚众毆斗，是用兵；三军攻战，是用兵。这八种情况都是用兵，只不过是规模有小有大而已。当今世上极力鼓吹废止武装的人，终身用兵却意识不到自己的言行如此矛盾，因此，虽然他们的说法有力，言辞雄辩，而且能够旁征博引各种文献典籍，他们的观点仍然不能被听取。所以古代圣明的帝王有正义的军队，但从来不曾废止过武装。如果军队真的正义，诛杀暴君，赈济苦难，那样，百姓见到他们的欣悦就会如同孝子见到慈爱的父母、饥饿



Besides, military forces have a long history, and they have never been given up—not even once—in the history of humankind. People are of the same viewpoint whether they are powerful or powerless, old or young, sensible or unworthy. The only difference of opinion existing among them lies in the size of military forces. Regarding the subtleties of military actions, being unsatisfied with others but not expressing so visually is a kind of military action; staring at the antagonists angrily is a kind of military action; blustering oneself into anger is a kind of military action; talking with others arrogantly is a kind of military action; fighting others hand-to-hand is a kind of military action; wrestling with others is a kind of military action; engaging in a gang fight is a kind of military action, and troops attacking each other is also a kind of military action. These eight cases are all military actions, differing only in terms of scale. Nowadays, some people advocate the cessation of all military actions even though they themselves have engaged in military action during their lifetime. However, they do not realize how paradoxical their words and deeds are. Hence, their advice will not be taken even though their arguments are convincing, they are persuasive and can also cite various documents to demonstrate their viewpoints. Hence, sage sovereigns of ancient times had righteous troops and never made their military forces redundant. If the troops are righteous, directed to challenge tyranny and assist the poor, the common people will long for them like dutiful sons longing for their benevolent parents or the hungry yearning



【原文】

者之见美食也；民之号呼而走之，若强弩之射于深溪也，若积大水而失其壅堤也。中主犹若不能有其民，而况于暴君乎？

【今译】

的人见到美味一般；人民会呼喊奔向他们，犹如强弩射向深谷、大水冲垮淤塞的堤坝一样。普通的君主尚且不能博得百姓的支持，何况暴君？

振乱

【原文】

三曰——

当今之世，浊甚矣，黔首之苦，不可以加矣。天子既绝，贤者废伏，世主恣行，与民相离，黔首无所告诉。世有贤主秀士，宜察此论也，则其兵为义矣。天下之民，且死者也而生，且辱者也而荣，且苦者也而逸。世主恣行，则中人将逃其君、去其亲，又况于不肖者乎？故义兵至，则世主不能有其民矣，人亲不能禁其子矣。

【今译】

当今世上非常混乱，百姓的苦难，无以复加。周朝天子已经灭绝，贤人因为被弃置不用而隐伏起来，昏君恣意妄为，与人民离心离德，百姓无法申诉自己的怨苦。世上如果有贤明的君主、优秀的士人，应该明察这一情形，那他们起兵就将是正义的了。如果这样，天下的黎民百姓，即将死去的会得到新生，即将蒙受耻辱的会得到荣耀，即将遭受苦难的会得到安逸。昏君恣意妄为，普通人都将逃离他们的君主与父母而奔走他方，又何况不肖的人？因此，正义的军队一到，昏君就无法保有自己的人民，作父母的也无法阻止自己的子女。



for delicious food. And people will vie with each other to join them like arrows being launched into deep waters, or a flood breaking the silted dike. However, even ordinary sovereigns cannot win over their people. What will happen to those who are tyrants?

3. On Putting A Chaotic Situation in Order

We are facing the most troubled time in human history and the sufferings of the common people could not be worse. The Son of Heaven of the Zhou Dynasty no longer exists, the sensible have been dismissed from office, and have gone to live in seclusion. Fatuous sovereigns act according to their own will with no consideration for the people, so there is no way for the common people to express the sufferings and injustice they experience. If wise sovereigns and outstanding people really exist, they should investigate the current situation and attack the corrupt regimes. Thus, the military actions taken should be righteous. If this is the case, people who are dying from suffering can be rescued, those facing humiliation can be honoured, and those facing hardship can be relieved. If a sovereign does everything according to his own will, even the mediocre will leave their sovereign and parents for alien lands, let alone the fatuous. Therefore, if righteous troops are approaching, fatuous sovereigns will lose the support of their people and parents will not be able to stop their children from welcoming them.

For sovereigns who are governing the people of the



【原文】

凡为天下之民长也，虑莫如长有道而息无道，赏有义而罚不义。今之世，学者多非乎攻伐。非攻伐而取救守，取救守则乡之所谓长有道而息无道、赏有义而罚不义之术不行矣。天下之长民，其利害在察此论也。攻伐之与救守一实也，而取舍人异，以辨说去之，终无所定论。固不知，悖也；知而欺心，诬也。诬悖之士，虽辨无用矣。是非其所取而取其所非也，是利之而反害之也，安之而反危之也。为天下之长患、致黔首之大害者，若说为深。夫以利天下之民为心者，不可以不熟察此论也。

【今译】

凡是做天下人的君主的，天下大计应该是扶持有道之士，消除无道之人，奖赏正义之人，惩罚不义之徒。如今世上的学者大多反对攻伐。反对攻伐就会选择救守；如果选择救守，刚才所谓的扶持有道、消除无道、奖赏正义、惩罚不义的方针就不能推行了。做天下人君主的，关键要明察这一道理。攻伐与救守的实质是一样的，只是各人的取舍不同。通过论辩排斥攻伐，最终也没有定论。强行坚持自己本来就不知道的观点与理论，那是荒谬的；如果知道了却违心地坚持，那就是欺诈。欺诈或者荒谬的人，即使能言善辩也没用。那就是否定自己所选择的而肯定自己所反对的，是本着为人民谋利益的初衷却反而害了他们，是出于安定人民的目的却反而使他们处于危险之中。给天下带来深重的灾难、使百姓遭受巨大的危害的，要首推这种论调了。志在为天下人谋利益的人，必须要弄清这个道理。



world, the prime objective of continuing importance should be to support the sensible and dismiss the insensible from office, and to reward the righteous and punish the unrighteous. At the present time, most scholars are against military actions. On the other hand, they are pro the viewpoint of saving other states from extinction. But the above-mentioned principles regarding supporting the sensible, dismissing the insensible from office, and rewarding the righteous and punishing the unrighteous will no longer be carried out. As for the sovereigns governing people of the world, they should know that. Actually, there is no substantial difference between offensive military actions against corrupt, tyrannical regimes and those saving the righteous ones from extinction. However, different people have different choices. As for those who want to ban all military actions through debate, they have not made any convincing conclusion at all. It is absurd if they adhere to arguments they do not fully understand; it is deceitful if they have realized their absurdity but still advocate what is contrary to their convictions. As for those absurd or deceitful people, their thoughts will be of no use even though they might be persuasive. That is nothing but the repudiation of what you have chosen yourself and the affirmation of what you have attacked, nothing but an intention to provide benefits for the people but causing them damage instead, or planning to safeguard people's lives but getting them into severe trouble instead. Nothing could cause damage or bring more troubles to the world's people. So, anyone who really wants to benefit the people of the world



【原文】

夫攻伐之事，未有不攻无道而罚不义也。攻无道而伐不义，则福莫大焉，黔首利莫厚焉。禁之者，是息有道而伐有义也，是穷汤、武之事而遂桀、纣之过也。凡人之所以恶为无道不义者，为其罚也；所以靳有道行有义者，为其赏也。今无道不义存，存者赏之也；而有道行义穷，穷者罚之也。赏不善而罚善，欲民之治也，不亦难乎？故乱天下害黔首者，若论为大。

【今译】

攻伐之事，没有不是讨伐无道、惩罚不义的。攻击无道、讨伐不义，没有什么能比这给自己带来更大的福分的了，也没有什么能比这给人民带来更大的利益的了。而禁止攻伐，就是摒弃有道、惩罚正义，就是阻挠商汤、周武王的事业而助长夏桀、商纣的罪孽。人们之所以讨厌做无道、不义之事，是因为这样做会受到惩罚；人们之所以做有道、正义之事，是因为这样做会得到奖赏。如今行无道、不义的人安然存在，让他们安然存在就是奖赏他们；而有道、力行正义的人却陷入困境，使他们陷入困境就是惩罚他们。奖赏恶人而惩处善人，还试图治理好人民，不也太难了吗？所以，再也没有什么能比非攻的论调更能扰乱天下、危害百姓的了。

禁塞

【原文】

四曰——

夫救守之心，未有不守无道而救不义也。守无道而救不义，则祸莫

【今译】

救守的本意，没有不是卫护无道而救助不义的。卫护无道而救助



must know this above-mentioned argument thoroughly.

The aim of military actions is to attack tyrannical sovereigns and punish the unrighteous ones. So, nothing could bring more good fortunes or provide more benefits for the people. From this point of view, banning military actions is nothing but the dismissal of the sensible people and the punishment of the righteous ones, nothing but the impediment of the kind deeds of Tang and King Wu, and the facilitation of the current misconducts of Jie and Zhou. People will not participate in corrupt, unrighteous actions if they will be accused and punished for doing so; they will participate in sensible and righteous actions since they will be rewarded for their kindness. However, nowadays the corrupt and unrighteous people are at large, and letting them remain at large is nothing but rewarding them. Contrarily, the sensible and righteous are driven to the last ditch, and driving them to the last ditch is nothing but punishing them. How can the people be well governed if the evil are rewarded and the benevolent are punished? Nothing could cause more tumult and damage to the world's people than advocating the prohibition of all military actions.

4. Contra the Argument for Rescuing Tyrannical Regimes from Overthrow

People who advocate the saving of states from extinction aim to defend the tyrannical sovereigns and rescue the unrighteous ones. Nothing could cause more troubles and



【原文】

大焉，为天下之民害莫深焉。

凡救守者，太上以说，其次以兵。以说则承从多群，日夜思之，事心任精，起则诵之，卧则梦之，自今单唇干肺，费神伤魂，上称三皇五帝之业以愉其意，下称五伯名士之谋以信其事，早朝晏罢，以告制兵者，行说语众，以明其道。道毕说单而不行，则必反之兵矣。反之于兵，则必斗争之情，必且杀人，是杀无罪之民以兴无道与不义者也。无道与不义者存，是长天下之害，而止天下之利，虽欲幸而胜，祸且始长。先王之法曰：“为善者赏，为不善者罚。”古之道也，不可易。今不别其义与不义，

【今译】

不义，没有比这能制造更大的祸患的了，也没有比这能给天下百姓造成更大的危害的了。

主张救守的人，首先通过劝说，其次诉诸武力。如果通过劝说，就会聚集群党，日夜思虑，劳心费神，一起床就诵读，一躺下就梦见，从此就唇干肺燥，费神伤魂，追溯三皇五帝的功业取悦别人，推举五霸、名人的谋略来证明自己的主张，早上朝、晚退朝，来劝说掌握兵权的人，并用自己的论调晓谕众人，来阐明自己的主张。道理讲完、话说尽后，自己的主张仍然不被采用，就必定会诉诸武力。诉诸武力，势必要发生争斗；争斗，就必定会杀人。这是杀戮无辜的百姓来扶持无道与不义之人。无道、不义之人得以生存，就是助长天下的祸害，制止天下的利益。即使他们妄图侥幸取胜，祸患却开始滋长。古代帝王的法令是：“行善的人，得到奖赏；作恶的人，受到惩罚。”这是从古代流传下来的法则，不



damages to the people of the world.

People who advocate the saving of other states from extinction would resort to persuasion first, and if that does not work, would resort to force to make people accept their viewpoint. If they opt for persuasion, they will bring their followers together and discuss persuasion tactics assiduously day and night. In order to choose the best method for persuading, they will discuss it as soon as they get up, and will even dream of it at night. Tracing the achievements of the Three King Ancestors and the Five Di Ancestors, and citing stratagems of the Five Lord-protectors with parched lips, they will work from early in the morning till late in the afternoon to persuade the leaders of the military powers. They will then resort to force if all means of persuasion result in failure. Fighting will break out when they resort to force, and deaths will occur. This is nothing but the killing of the innocent to support the tyrannical and unrighteous. And if the tyrannical and unrighteous are allowed to survive, there will be catastrophe, and as a result, all kinds of benefits provided for the common people will be stopped. Even though victory can be gained by chance, the seeds of future disasters might have been inseminated this way. It is said in the regulations of ancient sovereigns, "People with contributions to the state should be rewarded, and those who have committed wicked conducts should be punished." This has become a fixed rule, so it should not be changed without serious consideration. However, people nowadays advocate the saving of states from extinction without any serious



【原文】

而疾取救守，不义莫大焉，害天下之民者莫甚焉。故取攻伐者不可，非攻伐不可，取救守不可，非救守不可，取惟义兵为可。兵苟义，攻伐亦可，救守亦可。兵不义，攻伐不可，救守不可。使夏桀、殷纣无道至于此者，幸也；使吴夫差、智伯瑤侵夺至于此者，幸也；使晋厉、陈灵、宋康不善至于此者，幸也。若令桀、纣知必国亡身死，殄无后类，吾未知其厉为无道之至于此也；吴王夫差、智伯瑤知必国为丘墟，身为刑戮，吾未知其不善无道侵夺之至于此也；晋厉知必死于匠丽氏，陈灵知必死于夏征舒，宋康知必死于温，吾未知其为不善之至于此也。此七君者，大为无

【今译】

能更改。如今对正义、不义不加区分，却一味坚持救守，没有比这更为不义的了，也没有比这给天下百姓带来更为严重的危害的了。所以，一概坚持攻伐不行，一概反对攻伐也不行，一概坚持救守不行，一概反对救守也不行，只有正义的军队才行。军队正义，用于攻伐可以，用于救守也可以。军队不义，用于攻伐不可，用于救守也不可。夏桀、殷纣可以荒淫无道到这般地步，是侥幸；吴王夫差、智伯瑤可以侵夺到这般地步，是侥幸；晋厉公、陈灵公、宋康王可以作恶到这般地步，也是侥幸。假如桀、纣知道他们的国家必定灭亡，自己必定丧命，而且子孙断绝，我不相信他们还会如此荒淫无道；假如吴王夫差、智伯瑤知道他们的国家必定沦为废墟，自身也会遭到杀戮，我不相信他们还会如此侵夺；假如晋厉公知道他必定会死在匠丽氏家中，陈灵公知道他必定会死在夏微舒手里，宋康王知道他必定会死在温邑，我不相信他们还会如此作恶。



reflection as to whether these regimes are righteous or not. Nothing could be more unrighteous and nothing could cause more severe damage to the people of the world. So, it is wrong to argue blindly for or against military actions, and it is wrong to argue blindly for or against rescue too. The only standard that should be used in this case is to examine whether the military forces are righteous or not. If they are righteous, they can be used both to attack tyrannical regimes and to rescue the threatened states. If not, they should be used neither for the attack nor the rescue of other states. It was a fluke that Jie of the Xia Dynasty and Zhou of the Shang Dynasty ever had the opportunity to commit tyranny to that extent; it was a fluke that Fu Chai, the former king of the state of Wu, and Count Zhi of the state of Jin ever had the chance to invade other states to that extent; it was also a fluke that Duke Li of the state of Jin, Duke Ling of the state of Chen and King Kang of the state of Song ever had the chance to practise evil to that extent. If Jie and Zhou knew in advance that they would be toppled and their offspring uprooted, I do not think that they would have been as tyrannical as they were; if Fu Chai and Count Zhi had known that their states would be ruined and they themselves would be decapitated, I do not think that they would have carried out such aggressive policies against other states; if Duke Li had known that he would be killed by craftsman Li Shi, Duke Ling had known he would be killed by Xiao Zhengshu and King Kang had known that he would be killed in Wen, I do not think that they would have been so ferocious. The



【原文】

道不义：所残杀无罪之民者，不可为万数；壮佼老幼胎臄之死者，大实平原；广堙深溪大谷，赴巨水，积灰，填沟洫险阻，犯流矢，蹈白刃，加之以冻饿饥寒之患。以至于今之世，为之愈甚，故暴骸骨无量数，为京丘若山陵。世有兴主仁士，深意念此，亦可以痛心矣，亦可以悲哀矣。察此其所自生，生于有道者之废，而无道者之恣行。夫无道者之恣行，幸矣。故世之患，不在救守，而在于不肖者之幸也。救守之说出，则不肖者益

【今译】

这七个君主大行无道、不义之事；他们残杀的无辜百姓难以万计；被他们杀害的壮年、老年、幼儿以及母腹中的胎儿的尸体，遍及原野，塞满了深深大谷，阻塞了大河，积尸填平了沟洫、险阻，百姓冒飞矢，踏利刃，还要忍受冻饿饥寒之苦。这种情形一直持续到现在，而且有过之而无不及，所以，暴露在野外的尸骨多得难以计数，用土培起的死尸犹如山陵一般。如果世上有能够中兴的君主、仁人志士的话，深深顾念这一情形，一定会感到痛心，感到悲哀的。考察这种情况所产生的原因，在于有道之人被弃置，而无道之人却恣意妄为。无道之人能够恣意妄为，全凭侥幸。所以，当今世上的祸患不在于救守的论调本身，而在于不肖者的侥幸。救守的论调产生后，不肖者就越发怀有侥幸心理，而贤人却更



aforementioned seven sovereigns were extremely tyrannical and unrighteous. Tens of thousands of innocent people lost their lives due to the unjust sentences issued by them. As a result, corpses of the robust of all ages—the old, the young and even foetuses—were piled in heaps on the plains, filled deep valleys and blocked rivers, canals and conduits. Moreover, they also sent people suffering from cold and starvation to fight at the fronts, and to march through barricades of knives, swords and other sharp weapons. This situation has continued to the present, and it is becoming worse than ever. As a result, uncountable quantities of corpses have been left in the wild; Jing Qiu (hills made up of the corpses of soldiers who had lost their lives on the battleground) are as big as mountains. Hence, if there are still sage sovereigns capable of reinvigorating the world, or benevolent and ambitious people concerned about the current situation, they must feel very sorry and sad for the severe sufferings experienced by the people of the world. This situation is caused by the fact that sensible people are dismissed from office and the fatuous are simply left to act as they wish. They can do whatever they wish because of good luck. So, the biggest problem today consists not in the viewpoint of saving other states from extinction, but consists instead in the good luck of the fatuous and unworthy ones. Once this viewpoint of saving other states from extinction was set forth, the fatuous and unworthy ones would resort more and more to good luck. On the other hand, sensible people would become more and more perplexed. Therefore, the



【原文】

幸也，贤者益疑矣。故大乱天下者，在于不论其义而疾取救守。

【今译】

加困惑了。所以，导致天下大乱的，是对正义与不义不加区别而一味主张救守。

怀宠

【原文】

五曰——

凡君子之说也，非苟辨也；士之议也，非苟语也。必中理然后说，必当义然后议。故说义而王公大人益好理矣，士民黔首益行义矣。义理之道彰，则暴虐奸诈侵夺之术息也。

暴虐奸诈之与义理反也，其势不俱胜，不两立。故兵入于敌之境，则民知所庇矣，黔首知不死矣。至于国邑之郊，不虐五谷，不掘坟墓，不伐树木，不烧积聚，不焚室屋，不取六畜。得民虏奉而题归之，以彰好

【今译】

君子的言论，都不是苟且诡辩；士人的议论，都不是苟且发言。君子的言论一定合乎道理然后才说出口，士人的议论一定合乎大义然后才进行议论。所以，言谈合乎义的准则，王公贵族就会越发喜好道理，士人以及黎民百姓就会越发行义。大义与道理彰明了，暴虐、奸诈、侵夺的事情就会停止。

暴虐、奸诈、侵夺跟大义与道理截然相反，势必不能两胜，不能并存。因此，当正义的军队进入敌国境内，人民就知道自己有庇护了，百姓就知道自己不会死了。正义的军队到了敌国的国都以及城邑的四郊，不损害庄稼，不刨掘坟墓，不砍伐树木，不烧掉积蓄，不焚毁房屋，不掠夺牲畜。对于俘获的敌国百姓，把姓名登记后就将他们释放回去，以



chaos of today is due largely to the policy of blindly saving other states from extinction without any consideration as to whether these regimes are righteous or not.

5. On Looking Forward to Righteous Troops

Gentlemen's talk is not intended to show off their logic. And arguments of intellectuals are not set forth perfunctorily. Gentlemen will not express any opinion unless it is reasonable, and similarly, intellectuals will not set forth any argument unless it is in accordance with the principle of righteousness. Therefore, if all expressions are in accordance with the principle of righteousness, sovereigns, dukes and high-ranking court officials will pay more and more attention to the fixed rules, and the common people will practise the principle of righteousness more and more seriously. If the principles of righteousness and fixed rules are spreaded, actions of corruption, aggression and double-dealing will die out.

Violence, double-dealing and aggression are irreconcilable with the fixed rules and the principle of righteousness—they cannot coexist. Therefore, when righteous troops march into the enemy state, people of that state will know that henceforth they will be safe and under protection. When righteous troops arrive on the outskirts of the enemy state's capital, they will not damage crops and tombs, hack down trees, burn depots and buildings or slaughter livestock. If some people are held captive, they will



【原文】

恶；信与民期，以夺敌资。若此而犹有忧恨冒疾遂过不听者，虽行武焉亦可矣。

先发声出号曰：“兵之来也，以救民之死。子之在上无道，据傲荒怠，贪戾虐众，恣睢自用也，辟远圣制，警丑先王，排訾旧典，上不顺天，下不惠民，征敛无期，求索无厌，罪杀不辜，庆赏不当。若此者，天之所诛也，人之所仇也，不当为君。今兵之来也，将以诛不当为君者也，以除民之仇而顺天之道也。民有逆天之道，卫人之仇者，身死家戮不赦。有能以家听者，禄之以家；以里听者，禄之以里；以乡听者，禄之以乡；以邑

【今译】

表明自己的爱憎；诚信地对待敌国百姓，以争取敌国的民众。这样做了，如果还有顽固不化、妒嫉、坚持错误、不肯归顺的人，就可以对他们动用武力了。

动兵之前，先发出号令：“大军到来，是为了拯救百姓的生命。你们的君主昏庸无道，傲慢荒淫，贪婪暴戾，残害民众，肆意妄为，抛弃先圣的制度，诋毁先王，非议古代典章，不顺承上天旨意，不对百姓布施恩惠，横征暴敛，欲壑难填，诛杀无辜，奖赏不当。这样的人，是上天所要诛灭的，是人民所仇恨的，不应该做国君。如今大军到来，将要诛灭不该做国君的人，除掉人民的仇敌，来替天行道。百姓当中如有忤逆天道，保卫人民仇敌的，一律处死，并且株连全家，绝不赦免。有带领一个家族归降的，赏给他一个家族作为俸禄；带领一个里归降的，赏给他一个里作为俸禄；带领一个乡归降的，赏给他一个乡作为俸禄；带领一个



register their names and then set them free to prove that they love and will protect the common people. They treat people of the enemy state honestly to win them over. And after this, if some people are still hostile towards them, adhering to their erroneous ways and failing to obey, they will be punished by force.

Before righteous troops launch attacks, an order is issued to the enemy state as follows: "We are coming to rescue the people. The sovereign of your state is fatuous, arrogant, lascivious, rapacious and tyrannical. He is engaged in killing the innocent, acts impulsively, rejects the system established by sages of old times, slanders deceased sovereigns, attacks the fixed rules and regulations, acts against the will of Heaven, provides no benefit for the people, levies crushing taxes, makes numerous demands, and rewards the wrongdoers. This kind of sovereign is hated by the common people. Therefore, he should face his nemesis out of the will of Heaven, so he is not qualified to be sovereign at all. Now we must exterminate the undutiful sovereign and get rid of the public enemy of the common people. Then we can execute the principle of righteousness according to the will of Heaven. If there are some people among the common people who dare to act against the will of Heaven and defend this sovereign, they will be sentenced to death without mercy, and their relatives too will be punished. Whoever leads his family to support the righteous troops will be rewarded with one family; whoever leads the people of his community to support the righteous troops will be rewarded with one



【原文】

听者，禄之以邑；以国听者，禄之以国。”故克其国不及其民，独诛所诛而已矣。举其秀士，而封侯之，选其贤良而尊显之，求其孤寡而振恤之，见其长老而敬礼之。皆益其禄，加其级。论其罪人而救出之；分府库之金，散仓廩之粟，以镇抚其众，不私其财；问其丛社大祠，民之所不欲废者而复兴之，曲加其祀礼。是以贤者荣其名，而长老说其礼，民怀其德。

今有人于此，能生死一人，则天下必争事之矣。义兵之生一人亦多矣，人孰不说？故义兵至，则邻国之民归之若流水，诛国之民望之若父。

【今译】

邑归降的，赏给他一个邑作为俸禄；带领国都百姓归降的，就把国都赏给他作为俸禄。”所以，攻克敌国却不伤害黎民百姓，只是杀掉该杀的人而已。推举敌国优秀的士人，赐予土地与爵位；选拔敌国贤良的人，授予高官要位；寻找敌国的孤儿寡妇，予以赈济抚恤；召见敌国德高望重的老人，尊敬并且礼遇他们。增加所有人的俸禄，并晋升他们的级别。审理敌国的罪犯，将他们释放出来；分发府库中的钱财，散发仓库中的粮食，来安抚敌国的民众，而不私自占有敌国的财物；询问他们祭祀社神的祠堂，对于那些人民不愿意废弃的，就恢复祭祀，并丰富祭礼。因此，贤人会因为名声显扬而感到荣耀，老年人会因为受到礼遇而高兴，人民也会顾念义军的恩德。

假如这里有一个人的，能够使一个人起死回生，天下人一定会争相侍奉他。正义的军队起死回生的人多了，谁会不喜欢他们？所以，正义的军队一到，邻国的人民就会归附，如同水流往低处一样，被讨伐的国家



community; whoever leads the people of his town to support the righteous troops will be rewarded with one town; whoever leads the people of his county to support the righteous troops will be rewarded with one county; whoever leads the people of the capital to support the righteous troops will be rewarded with the capital." Thus, no innocent citizen of the state will be harmed when the regime is toppled and only those who deserve so will be executed by the righteous troops. Afterwards, outstanding intellectuals of the invaded state will be conferred land and rank, the sensible will be selected and appointed to positions of power, orphans and widows will be supported and old people of virtue and prestige will be treated with great respect. The salaries and ranks of all will be increased. Criminal cases will be scrupulously reinvestigated and the innocent set free. Money and foodstuffs stored by the toppled regime are to be redistributed to the people of the state. However, the righteous troops will not claim any property of the invaded state. An investigation will be undertaken to verify the situation of the temples, ceremonies will resume according to the will of the local people and more rituals will be added to these ceremonies. As a result, the sensible will feel honoured because of their good reputation, the old will feel satisfied because they are treated with courtesy, and the common people will show gratitude to the righteous troops for their benevolence and virtue.

Given that one had the power to save the life of a dying person, everyone would submit to his authority. So who will resent righteous troops if uncountable lives will be saved?



【原文】

母，行地滋远，得民滋众，兵不接刃而民服若化。

【今译】

的人民期盼他们就像期盼父母一样，他们挺进得越远，赢得的民众就越多，刀兵不曾相接，人民就会立即归附。





When righteous troops arrive, even people of the neighbouring states will submit to them voluntarily like water pouring to low-lying areas. And they will be welcomed by the people like children greeting their kindly parents. The further they march, the more people they will win over. People will submit to their authority even before an attack is launched.





仲秋纪第八 论威 简选 决胜 爱士

仲秋

【原文】

—曰—

仲秋之月：日在角，昏牵牛中，旦觜幄中。其日庚辛，其帝少暉，其神蓐收。其虫毛，其音商。律中南吕，其数九。其味辛，其臭腥。其祀门，祭先肝。凉风生，候雁来，玄鸟归，群鸟养羞。天子居总章太庙，乘戎路，驾白骆，载白旗，衣白衣，服白玉，食麻与犬。其器廉以深。

【今译】

仲秋八月，太阳位于角宿。初昏时分，牵牛宿出现在正南方；拂晓时刻，觜宿出现在正南方。仲秋在天干中属庚辛金，这一时节的主宰之帝是少暉，帝的辅佐之神是蓐收，应时的动物是生有皮毛的老虎之类，代表声音是商，相应的音律是南吕。这个月的数字是九，味道是辣，气味是腥，要举行门祭，代表性的祭品是肝脏。凉风开始吹拂，大雁从北方飞回来，燕南归，群鸟把吃剩的食物储存起来准备过冬。天子住在西向明堂正中的房间，乘坐白色的兵车，用白色的马驾车，车上插着白色的旗帜；天子穿白色的衣服，佩戴白色的玉，吃的食物是麻籽和狗肉，祭祀时用的器物棱角分明而且深。



Records on the Second Month of the Autumn Season

1. The Second Month of the Autumn Season

During the second month of the autumn season, the sun is moving to the same place as Jiao (two stars belonging to Virgo, one of which is α). At twilight Qian Niu (a star belonging to Capricorn) is in the south of the sky, and at dawn Zi Xi (a group of three stars belonging to Taurus) is also in the south. The Heavenly Branches of this time are Geng and Xin. The god in charge of this period is Shao Hao and his assistant is Ru Shou. The representative creatures of this time are animals with fur. The note is Shang. The corresponding pitch is Nan Lü (# A). The number is nine. The corresponding flavour of this time is pungency, and the smell of it is somewhat fishy. At this time, sacrifice should be held at the door or gate, and the main offering should be animal liver. Cold winds blow. The emigrant birds return. Swallows depart. Birds begin to store food (for the cold and sparse winter season). The Son of Heaven stays in the room located directly in the middle of the west-facing hall named "Zong Zhang". He travels in a white chariot pulled by white horses when he goes out. The banner on the chariot is also white. The Son of Heaven wears a white robe and white jade as well. He normally eats hemp seeds and pork. Vessels used for rites are deep, with edges and corners.

During this month, it is time to take care of old people.



【原文】

是月也，养衰老，授几杖，行糜粥饮食。乃命司服，具饬衣裳，文绣有常，制有小大，度有短长，衣服有量，必循其故，冠带有常。命有司，申严百刑，斩杀必当，无或枉桡，枉桡不当，反受其殃。

是月也，乃命宰祝，巡行牺牲：视全具；案刍豢；瞻肥瘠，察物色，必比类；量小大，视长短，皆中度。五者备当，上帝其享。天子乃雘，御佐疾，以通秋气。以犬尝麻，先祭寝庙。

是月也，可以筑城郭，建都邑，穿窬窞，修囷仓。乃命有司，趣民收

【今译】

这个月，要赡养老迈体衰的人，赠送他们手杖，将麋鹿肉做的粥分给他们食用。于是命令掌管服制的官吏，准备整饬衣裳，刺绣的色彩与图案有固定的规格，衣服的大小长短有既定的制度，也有规定的数量，一切要依照原来的规定行事，帽子以及腰带也有固定的规格。命令掌管司法的官吏严格申明各种刑罚，处决犯人一定要恰当，不要有冤狱。如果有冤狱，就会遭殃。

这个月，命令掌管祭祀的官吏巡视将用作祭祀供品的牲畜，查看它们是否齐备，饲养的状况如何，肥瘦是否适宜，毛色是否纯正，一定要比照同类牲畜进行检查；再度量它们的大小、长短，保证都能合乎标准。形体、肥瘦、毛色、大小、长短都完全适当，天帝就会享用。天子于是举行雘祭，驱逐疫疠，以通达秋气；天子就着狗肉品尝麻籽，先把它们敬献给祖庙里供奉的祖先。

这个月，可以修筑城郭，修建都邑，挖掘地窖，整修粮仓。命令主管



Crutches and porridge made of deer flesh are distributed to them. The Son of Heaven then orders officials in charge of clothing to prepare garments, and to ensure that both coats and skirts are made according to the fixed rules. There are different specifications for the colours and patterns of the needlework. Different kinds of clothes have different sizes and certain clothes must be worn for certain occasions exactly according to the fixed rules. There are also fixed standards for hats and belts. Officials in charge of justice are told to clarify penalties, and all lawsuits must be handled meticulously to prevent unjust sentencing. If someone is sentenced unjustly, the nation will suffer difficulties.

During this month, officials in charge of ceremonies are ordered to inspect the livestock used for offering at fetes, and check their breeding to ensure they are healthy, in good shape and of the right colour. They should be examined carefully and compared with other animals of their kind. Their measurements are also taken to make certain that they are in accordance with the fixed standards. After these details are confirmed, they can be offered to God. A festival is held by the Son of Heaven to eradicate diseases and devils so that the vital energy of the autumn season can move smoothly. The Son of Heaven offers hemp seeds along with dog flesh to the ancestral temple and then tastes them himself.

During this month, construction projects such as building fortifications and cities, digging cellars and repairing granaries can be undertaken. The Son of Heaven orders his farming officials to urge people to harvest crops, store



【原文】

敛，务蓄菜，多积聚。乃劝种麦，无或失时，行罪无疑。

是月也，日夜分。雷乃始收声。蛰虫俯户。杀气浸盛，阳气日衰。水始涸。日夜分，则一度量，平权衡，正钧石，齐斗甬。

是月也，易关市，来商旅，入货贿，以便民事。四方来杂，远乡皆至，则财物不匮，上无乏用，百事乃遂。凡举事无逆天数，必顺其时，乃因其类。

行之是令，白露降三旬。仲秋行春令，则秋雨不降，草木生荣，国乃有大恐。行夏令，则其国旱，蛰虫不藏，五谷复生。行冬令，则风灾数

【今译】

官吏督促百姓收割并储藏五谷，务必储藏一些干菜，尽量多积聚越冬的物品。要鼓励百姓及时种植麦子，不要耽误了农时，如有耽误，就要治罪。

这个月，白昼与黑夜开始均分。雷声开始逐渐消逝。蛰伏的昆虫、动物都藏在洞穴口。肃杀的阴气逐渐弥漫天地之间，阳气日渐衰微，水开始干涸。日夜均分的秋分时刻，要统一校正权、衡、钧、石、斗、甬等各种度量衡。

这个月，要减轻关市征税，招徕商人、旅客，收纳财物，用于方便百姓的各种事宜。四方的人纷纷聚集过来，连偏远地区的人也都来了。这样，财物就不匮乏，国家财用充足，各项事业就都能取得成功。任何举动都不要违背天道，一定都要顺应天时，要因循同类事情而不得忤逆。

实行相宜的政令，三旬之中都会有白露降落。如果仲秋发布应在春天实行的政令，秋雨就不会降落，草木会再度开花，国人就会产生极大的恐慌。如果发布应在夏天实行的政令，国内就会出现大旱，蛰伏的



foodstuffs and dried vegetables and lay aside as much as possible. They should also encourage people to plant barley at the most appropriate time. Those who delay will be punished.

During this month, the Autumnal Equinox comes, and on that date, the twenty-four hours are equally divided into night and day. Thunder does not come again. Dormant creatures stay hidden in their dens. Yin is in the ascension everywhere, Yang recedes day by day, and waters begin to dry up. On the Autumnal Equinox, the night and the day are of the same length. It is time to calibrate weights and measures such as the steelyard, the sliding weight and other measuring vessels (for instance, the *jun*, the *dan*, the *dou* and the *tong*).

During this month, tariffs should be reduced both at the tollgates and in the markets to attract business and enrich the lives of the common people. As a result, people from everywhere, far and wide, are drawn there. Under such circumstances, the markets are full of commodities, everything needed by the nation can be supplied, and the nation's wellbeing is enhanced. Do not act against the principle of Heaven but acclimatize to it instead.

If suitable edicts are issued, dew will come three times during this month. If edicts of the spring season are issued during the second month of autumn, autumn rains will not come, plants will develop flowers again and there will be panic among the people. If edicts of the summer season are issued, there will be severe drought, dormant creatures will



【原文】

起，收雷先行，草木早死。

【今译】

动物将不会隐藏起来，各种庄稼会重新发芽。如果发布应在冬天实行的政令，就会屡屡发生风灾，提前停止打雷，草木会过早死亡。

论威

【原文】

二曰——

义也者，万事之纪也，君臣上下亲疏之所由起也，治乱安危过胜之所在也。过胜之，勿求于他，必反于己。

人情欲生而恶死，欲荣而恶辱。死生荣辱之道一，则三军之士可使一心矣。

凡军欲其众也，心欲其一也，三军一心则令可使无敌矣。令能无敌者，其兵之于天下也亦无敌矣。古之至兵，民之重令也。重乎天下，贵

【今译】

义，是一切事物的法则，君臣、长幼、亲疏之间的关系都由它引起，国家治乱、安危、胜败都根据它而产生。胜敌之道，不要求诸他人，一定要求诸自身。

按照人之常情，人们都希望生存而厌恶死亡，希望荣耀而厌恶耻辱。如果死生、荣辱都以义为标准，那样，三军将士就会一条心了。

军队，人数越多越好，心越一致越好。三军将士一条心，军令就可以畅行无阻。军令能够畅行无阻，这样的军队就一定会天下无敌。古代正义的军队，是最为尊重号令的人民。他们把号令看得比天下还重



fail to hibernate, and crops will germinate again. If edicts of the winter season are issued, there will be hurricanes, thunders will cease, and plants will wither prematurely.

2. On the Power of Military Forces

The principle of righteousness should be the most important rule for a myriad of things. Orders between a sovereign and his officials, the old and the young, the close and the distant are decided by it. Moreover, whether a state is in order or disorder, whether it is safe or endangered, whether it will prosper or fail are decided by it too. Hence, as far as appropriate tactics for defeating any enemy are concerned, you should always resort to yourself instead of resorting to others.

The nature of human beings dictates that they will wish to survive and hate to die, and they will wish to be honoured and hate being humiliated. If everything—survival, death, honour or humiliation—is judged according to the principle of righteousness, officers and soldiers of the armies will be of one mind.

On the subject of an army, the more soldiers it has, the better. The more unified its officers and soldiers are, the better. Military orders can be carried out effectively if both the officers and the men are of one mind. The army will prove invincible throughout the world if military orders can be carried out efficiently. Hence, righteous troops of ancient times considered military orders to be of particular



【原文】

乎天子。其藏于民心，捷于肌肤也，深痛执固，不可摇荡，物莫之能动。若此则敌胡足胜矣？故曰其令强者其敌弱，其令信者其敌拙。先胜之于此，则必胜之于彼矣。

凡兵，天下之凶器也；勇，天下之凶德也。举凶器，行凶德，犹不得已也。举凶器必杀，杀，所以生之也；行凶德必威，威，所以慑之也。敌慑民生，此义兵之所以隆也。故古之至兵，才民未合，而威已谕矣，敌已

【今译】

要，比天子还尊贵。号令藏在人们心中，人们能够感觉到它，甚至比感觉自己的肌肤还要真切，它深深地植根于人民心中，不可动摇，没有任何事物能够使它改变。这样一来，敌人哪里还能取胜？所以说，号令强有力的军队，敌人定然很软弱；号令畅行无阻的军队，定然不会屈服。首先在号令的贯彻落实上取得胜利，就必然会在疆场上夺取胜利。

兵器，是天下的凶器；勇武，是天下的凶德。拿起凶器来行凶德，那是由于迫不得已。举起凶器必定要进行诛杀，诛杀无道的君主，为的是让人民得以生存；行凶德必定要用武力威慑敌人，用武力威慑敌人，为的是震慑住他们。使敌人受到震慑、人民得以生存，这就是正义的军队受到尊敬的原因。所以，古代正义军队的才俊之士尚未聚合起来，威力就已经被敌军知晓了，敌人已经被震服了，哪里还用得着敲击战鼓、操



importance. From their point of view, military orders were the most important factors in the whole world, and they were even considered to be more important than the Son of Heaven. Military orders were so deeply inscribed in their minds and so firmly rooted in their hearts that they became their second nature, and as a result, their resolution was unshakable. Under such circumstances, how could it be possible for the enemy to win any war? Hence, if the orders of an army are forceful and cogent, their enemies will be weakened; if military orders are carried out effectively, the army will not yield to the enemy. Make sure that military orders are cogent and can be carried out smoothly, then the enemy campaign will turn to debacle on the battleground.

Weapons are atrocious implements of the world and military prowess is an atrocious virtue. No one will choose to yield these atrocious implements and unleash the atrocious virtue unless he is compelled. When weapons are taken up, there must be killing. The killing of tyrannical sovereigns is intended to safeguard the lives of the people. When the atrocious virtue is practised, it is always necessary to terrorify the enemy with force. And the intention of terrorifying the enemy with force is to conquer. Righteous troops have always been respected and welcomed because it was known that the policy of terrorifying the enemy was to safeguard the lives of innocent people. In fact, the supremacy of righteous troops of ancient times was acknowledged even before the warriors converged, and the enemies were effectively defeated before any concrete military actions were



【原文】

服矣，岂必用枹鼓干戈哉？故善谕威者，于其未发也，于其未通也，窅窅乎冥冥，莫知其情，此之谓至威之诚。

凡兵欲急疾捷先。欲急疾捷先之道，在于知缓徐迟后而急疾捷先之分也。急疾捷先，此所以决义兵之胜也。而不可久处，知其不可久处，则知所免起鳧举死殍之地矣。虽有江河之险则凌之，虽有大山之塞则陷之，并气专精，心无有虑，目无有视，耳无有闻，一诸武而已矣。冉叔誓必死于田侯，而齐国皆惧；豫让必死于襄子，而赵氏皆恐；成荆致死于韩主，而周人皆畏；又况乎万乘之国，而有所诚必乎，则何敌之有矣？

【今译】

动干戈搏斗呢？所以，善于让敌人晓谕自己的军威的，在军队尚未派遣出去以前，在尚未与敌军交接的时候，总是虚虚实实，不让任何人了解实情，这才是实实在在的威力。

用兵打仗，都希望自己的军队迅捷领先。想要做到迅捷领先，关键在于能够了解缓慢落后与迅捷领先的分别。迅捷领先是正义的军队决胜的关键。因而不要滞留，懂得军队不可滞留，就知道应该像野兔狂奔、野鸭疾飞般地迅速逃离死亡之地了。即便有长江、黄河之类的险阻也可以跨越过去，即便有大山横亘在面前也能够摧毁它。专心致志，心不旁骛，目不旁视，耳不旁听，全神贯注于军事行动。冉叔发誓一定要与齐侯决一死战，齐国君臣都非常恐惧；豫让决心与赵襄子死战，赵氏家族都十分惊恐；成荆与韩王死战，周人都极为害怕；何况拥有一万辆战车的大国决心要实现自己的目标呢？哪里还会有人可以匹敌？刀兵



taken. Was it really necessary to beat the military drum or bear weapons to engage the enemies? Those who are good at military manoeuvres will keep the might of their troops secret from the enemy before the attack is launched—that is the power of an armed force.

In military actions, leaders hope that their own troops can move quickly and go ahead of the enemy during any combat. In order to march quickly and precede the enemy, it is crucial to recognize the disadvantage of tardiness and the advantage of celerity. Celerity is the key factor for the righteous troops' success in battle, so they must remain mobile. Knowing that, they should leave vulnerable locations as quickly as racing hares, like wild geese escaping their predators. Concentrating totally on the action, they will not ponder anything else, nor will their eyes or ears pay any attention to anything else. In this way, they can overcome all kinds of obstacles—even huge mountains or perilous waters such as the Yangtze or the Yellow Rivers. When Ran Shu promised to fight the marquis of the state of Qi to death, both the sovereign and the high-ranking court officials of Qi were terrified; when Yu Rang promised to fight Zhao Xiangzi to death, the Zhaos were terrified; when Cheng Jing promised to fight the king of the state of Han to death, people of the Zhou Dynasty were terrified. If one individual can exercise that kind of fear, needless to say what will happen when a powerful state with ten thousand chariots is channelled to realize its goal. What can counter it? Failure is assured even before the physical attack is launched. The enemy will be



【原文】

刃未接而欲已得矣。敌人之悼惧惮恐，单荡精神尽矣，咸若狂魄，形性相离，行不知所之，走不知所往，虽有险阻要塞，铍兵利械，心无敢据，意无敢处，此夏桀之所以死于南巢也。今以木击木则拌，以水投水则散，以冰投冰则沈，以涂投涂则陷，此疾徐先后之势也。

夫兵有大要，知谋物之不谋之不禁也，则得之矣，专诸是也，独手举剑至而已矣，吴王壹成。又况乎义兵，多者数万，少者数千，密其躅路，开敌之涂，则士岂特与专诸议哉？

【今译】

尚未交接，愿望就已经实现了。敌人胆战心惊，精神衰竭，丧魂失魄，性不符体，不知道自己身在何处，也不知道要奔向何方，即便据有险阻要塞，利器在手，心中也惶恐而没有着落，这就是夏桀之所以死在南巢的原因。假如用木头击打木头，受力的木头就会裂开；把水投注到水中，受力的水就会散开；把冰投注到冰上，受力的冰就会沉没；把泥抛向泥中，受力的泥就会下陷；这就是动作的快慢、先后所导致的必然结果。

用兵有关键之处，知道敌人谋划不到或者不能禁御之处，就掌握了用兵的关键所在了。专诸刺杀吴王僚就是这样的。他不过独自一人手起剑落而已，只此一击，吴王阖闾就得以自立为王。又何况正义的军队呢？他们多的几万人，少的也有数千，所到之处，足迹布满敌国的道路，在敌人境内畅行无阻，这哪里是专诸所能比拟的呢！

简选

【原文】

三曰——

世有言曰：“驱市人而战之，可以胜人之厚禄教卒；老弱罢民，可以

【今译】

世上有这样一种论调：“驱使市井之人作战，能够战胜敌人禄秩丰厚、训练有素的士兵；老弱疲惫的百姓能够战胜敌人精锐而经过正规训



terrified to death. Their morale will break totally, they will feel dejection and fall apart in body and spirit, so they will flee without knowing where they are or where they are going. Even though they have secure fortifications and excellent weapons, they will be too terrified to continue the fight. For the same reason, Jie of the Xia Dynasty was killed in Nan Chao. If you strike one piece of wood with another, the wood being hit will break; if you pour water into water, the water beneath will ripple; if you fling one piece of ice onto another, the ice which is hit will sink; if you cast mud onto mud, the mud below will cave in. These examples show the difference between tardiness and celerity.

There is one crucial factor in all military actions, and those who understand the weak points of the enemy front can master this crucial factor. When Zhuan Zhu attacked King Liao of the state of Wu, he drew his sword and killed the king with one blow, needless to say what will happen when thousands, or even tens of thousands of righteous troops take concerted action. Roads all across the enemy state will be imprinted with their footsteps and they will sweep away any obstacle. How can Zhuan Zhu be mentioned in the same breath as them?

3. On Selecting the Best Soldiers and Weapons

Some people hold this argument: "If you drive mediocre citizen to the battleground, they can defeat the well-trained and generously paid enemy troops; if you drive old and weak



【原文】

胜人之精士练材；离散系系，可以胜人之行陈整齐；锄耰白挺，可以胜人之长铍利兵。”此不通乎兵者之论。今有利剑于此，以刺则不中，以击则不及，与恶剑无择，为是斗因用恶剑则不可。简选精良，兵械铄利，发之则不时，纵之则不当，与恶卒无择，为是战因用恶卒则不可。王子庆忌、陈年犹欲剑之利也。简选精良，兵械铄利，令能将将之，古者有以王者、有以霸者矣，汤、武、齐桓、晋文、吴阖庐是矣。

殷汤良车七十乘，必死六千人，以戊子战于郕，遂禽推移、大牺，登

【今译】

练的武士；散兵游勇以及在押的囚徒能够战胜敌人行列整齐的队伍；锄头、棍棒能够战胜敌人的长矛利器。”这是根本不通晓用兵之道的人的论调。假如这里有一把锋利的剑，拿它来刺，却刺不中；拿它去击，也击不中目标，这就与劣剑没有任何区别，但是由于这个原因，就在搏斗中使用劣剑却不行。拥有经过选拔的士卒以及锋利的兵器，如果发兵不合时宜，部署、调遣不当，这就与劣等军队没有任何区别，但是由于这个原因，就在战争中使用劣等军队却不行。即便王子庆忌、陈年那样的勇士，都希望自己的剑锋利。拥有经过选拔的士卒以及锋利的兵器，再派遣有才干的将领统率，古代有因此成就王业的，也有因此成就霸业的，商汤、周武王、齐桓公、晋文公，吴王阖庐就是这样的。

商汤拥有七十辆精良的战车，六千名敢死的勇士，在戊子那天与夏



people to the battleground, they can defeat the robust and well-disciplined elite of the enemy troops; if you drive stragglers, disbanded soldiers and prisoners to the battleground, they can defeat the well-organized and superbly deployed enemy troops. Using hoes and sticks, they can defeat the enemy troops fighting with spears and other sharp weapons." People with these beliefs know nothing about tactics at all. Suppose we have the best sword, but it fails to hit the target. In this case, there is no difference between the best sword and the worst one. However, the worst sword should still be avoided. Even though one has excellent troops and the best of weapons, if they are not dispatched at the right time or are deployed incorrectly, there will be no difference between the well-equipped and low-graded troops. However, the low-graded troops would not be sent to the battleground because of this reason. Even people as bold as Prince Qing Ji and Chen Nian would like to use sharp swords. By sending outstanding generals to lead courageous, carefully selected and well armed soldiers to attack the enemy, it was possible for ancient sovereigns to either unify the whole world or at least establish one of the most powerful states. Tang of the Shang Dynasty, King Wu of the Zhou Dynasty, Duke Huan of the state of Qi, Duke Wen of the state of Jin and He Lü of the state of Wu were all excellent paragons.

When Tang was fighting the troops of the Xia Dynasty on the day of Wu Zi (a fixed day determined by the Jia Zi calendar) at Cheng, he had only seventy chariots of high quality and six thousand warriors who were to fight to death.



【原文】

自鸣条，乃入巢门，遂有夏。桀既奔走，于是行大仁慈，以恤黔首，反桀之事，遂其贤良，顺民所喜，远近归之，故王天下。

武王虎賁三千人，简车三百乘，以要甲子之事于牧野，而纣为禽。显贤者之位，进殷之遗老，而问民之所欲，行赏及禽兽，行罚不辟天子，亲殷如周，视人如己，天下美其德，万民说其义，故立为天子。

齐桓公良车三百乘，教卒万人，以为兵首，横行海内，天下莫之能

【今译】

桀在郾地交战，擒获了推移与大牺。商汤攻占鸣条后从那里出发，接着攻克了巢门，占领了夏朝的天下。夏桀已经逃跑，商汤于是推行仁慈的美政，抚恤百姓，与桀行事的方式截然相反，选拔任用夏朝的贤人，顺应人民的喜好，远近的人都来归附，因而一统天下。

周武王率领三千名勇士以及三百辆精选的战车，按照约定于甲子日行事，在牧野打败了商朝的军队并且将纣擒获。贤人被安排到显贵的位置，殷朝的遗老得到进用，武王还询问人民的愿望，有功的即便是禽兽都得到赏赐，有罪的纵然是天子也受到惩罚，殷朝的人民与周的百姓得到同样的亲近，对待别人犹如对待自己一样，天下赞美他的德行，万民歆慕他的仁义，所以他被立为天子。

齐桓公率领三百辆精良的战车、一万名训练有素的士兵作为前锋，纵横驰骋于四海之内，天下没人能够阻挡。他率领军队向南攻打到石



They held the two enemy generals, Tui Yi and Da Xi, captive. They then occupied Ming Tiao, marched toward Chao Men and toppled the Xia Dynasty. King Jie had already escaped when they arrived. Afterwards, Tang pursued benevolent policies to support and assist the people—measures quite opposite to the former regime of Jie. Sensible people of the overthrown regime were selected and appointed to suitable positions, wishes of the common people were considered and fulfilled, and even people from remote areas submitted to his authority. Accordingly, he unified the whole world.

In order to keep his word (with Jiao Ge), on the day of Jia Zi, King Wu of the Zhou Dynasty led three thousand first-rate warriors and three hundred selected chariots to engage the troops of the Shang Dynasty in Mu Ye. King Zhou was held captive. Sensible people of the overthrown regime were honoured, the capable and wise were used, and the wishes of the common people were investigated and fulfilled. The rule of King Wu was so equitable and fair that even animals and birds were rewarded if they contributed, and even the Son of Heaven was punished if he committed misdeeds. People of the Shang Dynasty were treated equally, as if they were his former followers. Everyone in the world was so happy with King Wu's virtue and righteousness that he was enthroned as Son of Heaven.

Duke Huan of the state of Qi led three hundred selected chariots and ten thousand warriors in person to fight in the vanguard and no one in the world managed to confront them.



【原文】

禁，南至石梁，西至鄆郭，北至令支。中山亡邢，狄人灭卫，桓公更立邢于夷仪，更立卫于楚丘。

晋文公造五两之士五乘，锐卒千人，先以接敌，诸侯莫之能难，反郑之埤，东卫之亩，尊天子于衡雍。

吴阖庐选多力者五百人，利趾者三千人，以为前陈，与荆战，五战五胜，遂有郢。东征至于库庐，西伐至于巴、蜀，北迫齐、晋，令行中国。

故凡兵势险阻，欲其便也；兵甲器械，欲其利也；选练角材，欲其精也；统率士民，欲其教也。此四者，义兵之助也，时变之应也，不可为而

【今译】

梁，向西攻打到鄆郭，向北攻打到令支。中山国攻陷了邢国，狄人灭掉了卫国，桓公在夷仪重建邢国，在楚丘重建卫国。

晋文公制造了五辆候风旗车，率领一千名精锐的士卒作前锋，与敌人交锋，没有任何诸侯国能够抵御。从郑国退兵时，拆除了郑国城上的女墙，将卫国的田垄一律改为东西向，并率领诸侯在衡雍尊奉周朝天子。

吴王阖庐选拔了五百名力士、三千名善于奔跑的士兵作前锋，与楚国交战，五战五胜，占领了楚国的郢都。向东一直征伐到库庐，向西一直征伐到巴、蜀，向北逼近齐国、晋国，他的号令在中原各国畅行无阻。

所以，用兵的人都希望地势险阻，能给自己提供便利；都希望兵器、铠甲锋利而坚固；都希望自己所选择、训练武士精锐强壮；都希望自己统率的士卒训练有素。这四个方面是正义军队的有利的辅助条件。要



He led his troops to attack Shi Liang in the south, Feng Guo in the west and Ling Zhi in the north. After the state of Xing was ruined by the state of Zhong Shan and the state of Wei's regime was toppled by the Di People, Duke Huan reestablished Xing in Yi Yi and Wei in Chu Qiu.

Duke Wen of the state of Jin led five chariots decorated with beautiful feathers and one thousand brave soldiers to fight in the vanguard and no other states' troops could stop them. He then ordered the removal of the parapet walls of the state of Zheng and rearranged the lands of the state of Wei. After that, he arranged a meeting of the other feudatories' sovereigns in Heng Yong to consolidate the authority of the Son of Heaven of the Zhou Dynasty.

He Lü, the sovereign of the state of Wu, selected five hundred warriors and three thousand outstanding soldiers and used them as vanguard to fight the troops of the state of Chu. They defeated the enemy troops in every one of the five fierce battles, and occupied the capital of Ying. They then conquered a vast territory: Bi Lu in the east, Ba and Shu in the south and Jin and Qi in the north. As a result, his orders were carried out by all the states in the central part of China.

Hence, as for leaders who are going to engage in military action, they will wish to deploy their troops in favourable locations to facilitate their military activities; they will wish to have sharp weapons and firm corselets; they will wish to have formidable, robust and well-disciplined warriors; and they will wish to have well-trained soldiers. These factors will be very helpful to the righteous troops. To take the right



【原文】

不足专恃。此胜之一策也。

【今译】

适应时势变化而作出反应，这些条件不能或缺，但也不能一味地依赖，这是胜敌的一大策略。

决胜

【原文】

四曰——

夫兵有本干：必义，必智，必勇。义则敌孤独，敌孤独则上下虚，民解落；孤独则父兄怨，贤者诽，乱内作。智则知时化，知时化则知虚实盛衰之变，知先后远近纵舍之数。勇则能决断，能决断则能若雷电飘风暴雨，能若崩山破溃，别辨陨坠；若鸢鸟之击也，搏攫则殪，中木则碎。此以智得也。

夫民无常勇，亦无常怯。有气则实，实则勇；无气则虚，虚则怯。怯

【今译】

用兵有几个至关重要的因素：必须要正义，必须要智谋，必须要勇敢。我军正义，敌人就孤立无援；敌人孤立无援，君臣上下就会缺乏斗志，人民也会瓦解离散；孤立无援，父兄之间就会互相怨恨，贤人就会非议，还会发生内乱。有智谋就能预知时势的发展变化，能预知时势的发展变化，就会知道虚实盛衰的变迁，知道先后、远近、收放的策略。勇敢就能决断，能决断行动就能像雷电、飘风、暴雨一样迅速，像山崩、爆破、星陨一样势不可当；像鸢鸟搏击禽兽，被抓获的禽兽会当场毙命，被击中的树木会立即破碎。这是正义、智谋、勇敢所达到的效果。

人民不会一直勇敢，也不会一直怯懦。士气饱满就会感到充实，充



action, it is always necessary to react quickly to the ever-changing situation of war. These matters are indispensable. However, they should not be counted on exclusively. That is the most important tactic for defeating an enemy in war.

4. On Determining Victory

There are three crucial factors in military action: righteousness, wisdom and prowess. If our troops are righteous, the enemy state will be isolated. When the enemy state is isolated, the morale of both the sovereign and his high-ranking officials will be low, and the regime will also lose the support of the people. When the enemy state is isolated, fathers and sons will be hostile towards each other, sensible people will attack the policies of the regime and the whole state will suffer internal disorder. If our troops are wise, we will be able to foresee the development of the situation. Thus, we can anticipate changes in warfare and adjust our tactics correspondingly. If our troops are brave, we can react to the situation very quickly. Thus, we can march as swiftly as the outbreak of thunderstorms, be as formidable as landslides, explosions, or meteorites falling from the sky, and be as fierce as hawks attacking prey—the enemy will lose his life at once, and even wood will splinter. These are the results of righteousness, wisdom and prowess.

As for the common people, they are not brave all the time, nor are they always timid. Whether they are brave or timid depends on the morale. They are strong if the morale is



【原文】

勇虚实，其由甚微，不可不知。勇则战，怯则北。战而胜者，战其勇者也；战而北者，战其怯者也。怯勇无常，倏忽往来，而莫知其方，惟圣人独见其所由然。故商、周以兴，桀、纣以亡。巧拙之所以相过，以益民气与夺民气，以能斗众与不能斗众。军虽大，卒虽多，无益于胜。军大卒多而不能斗，众不若其寡也。夫众之为福也大，其为祸也亦大。譬之若渔深渊，其得鱼也大，其为害也亦大。善用兵者，诸边之内，莫不与斗，

【今译】

实了就会勇敢；没有士气就会感到空虚，空虚了就会怯懦。怯懦与勇敢、空虚与充实的由来都极为微妙，不可不知晓。勇敢就能奋力作战，怯懦就会败北。在战斗中获胜的，是凭勇气作战；在战斗中败北的，是心怀怯懦作战。怯懦与勇敢变化无常，往来倏忽，没有人知道其中的法则，只有圣人知道它的缘由。所以，商朝与周朝得以兴盛，而桀、纣却灭亡了。用兵的巧拙之所以大相径庭，是因为有人增益人民的士气，有人削弱人民的士气，有人善于调遣民众作战，有不善于调遣民众作战。军队纵然庞大，士兵纵然众多，但都对取胜没有任何帮助。军队庞大，士兵众多，但却不能战斗，人多还不如人少。人数众多带来的福分大，带来的祸患也同样大。这好比在深渊捕鱼，捕到的鱼大，但是危险性也大。善于用兵的人，境内的人民都会参战，方圆几百里之内的奴仆以及



high, and as a consequence, they will be emboldened. On the other hand, they are weak if the morale is low, and as a result, they will become craven. The reason for becoming courageous or nervous, strong or weak is very subtle, so it must be understood carefully. If they are valorous, they will not hesitate to confront the enemy. Contrarily, if they are cowardly, they will retreat. Victory can be gained if the soldiers fight valorously. Otherwise, if they are too timid, they will be defeated. Nevertheless, timidity and valour can exchange unexpectedly, and no one but sages can understand the profundity and subtlety of the fleeting nature of morale. The Shang and Zhou Dynasties enjoyed great prosperity. But these two regimes were toppled when Jie and Zhou were in power respectively. Some people can deploy troops with great skill but others can only do that awkwardly; some are good at enhancing the morale of their troops but others can only whittle it away; some can mobilize the masses to fight but others cannot. If one is not good at manoeuvring one's troops, a strong army with an uncountable number of soldiers will be of no help for him to win any war. Even though an army is huge and the number of its soldiers is uncountable, if they are not capable of fighting, an abundance of soldiers of this kind is no better than a few. Numerous soldiers can bring greater good fortune, but they can also cause greater problems. That is somewhat like fishing in an abyss: one can catch bigger fish there, but he is also taking a higher risk. If a person is good at manoeuvring troops, people from all over the states will come to fight for him, and even servants and



【原文】

虽厮舆白徒，方数百里，皆来会战，势使之然也。幸也者，审于战期而有以羈诱之也。

凡兵，贵其因也。因也者，因敌之险以为己固，因敌之谋以为己事。能审因而加胜，则不可穷矣。胜不可穷之谓神，神则能不可胜也。夫兵，贵不可胜。不可胜在己，可胜在彼。圣人必在己者，不必在彼者，故执不可胜之术以遇不胜之敌，若此则兵无失矣。凡兵之胜，敌之失也。胜失之兵，必隐必微，必积必抟。隐则胜阐矣，微则胜显矣，积则胜散

【今译】

没有受过训练的百姓都会加入战斗，情势使得他们必须这样做。而这种情势是审慎地选择战机并且有效地笼络民众的结果。

用兵，贵在善于因势利导。因势利导，是利用敌人的险阻将它转化为我军坚固的要塞，利用敌人的谋划来成就自己想做的事情。能够审慎地因势利导并且夺取胜利，就不会失势了。夺取胜利而不失势就叫“神”，达到“神”的境界就不可战胜了。用兵，贵在不可战胜。不可战胜的是我们自己，可以战胜的是敌人。圣人必定能做到不可战胜，而不让胜利操在敌人手里，因此，掌握着不可战胜的策略来对付可以战胜的敌人，这样一来，用兵就会万无一失。军事上的胜利都来自敌方的失误。要战胜有失误的敌军，一定要做到隐蔽而不露任何迹象，一定要蓄积力量并且集中精力作战。隐蔽就能战胜公开的敌人，不露任何迹象就能战胜暴露的敌人，蓄积力量就能战胜兵力分散的敌人，集中精力作战就能战胜心不在焉的敌人。各种依靠齿、角、爪、牙来抓取、顶撞、撕咬猎



those without experience or formal training will travel long distances to join him if the situation demands it. And this situation is accounted for by the fact that he has an unsurpassed grasp of military tactics, and is also talented in winning over and encouraging the common people.

When taking military action, it is crucial to make the best of the current situation. This means to be capable of using the vantage points of the enemy state as if they were the natural forts of our own, and to be capable of turning the enemy's tactics against themselves for our own military gain. Whoever can make the best use of the current situation will never lose any war. Thus, he will be as invincible as deities, and no army can overwhelm him. In military actions, the most important and honoured factor is invincibility. Those who are invincible are our own troops, and those who are conquerable are our enemies. Sages are invincible and they will never let their enemies win a military action. They know how to use unrivalled tactics to engage the enemy, and sages as such will be unconquerable. Victories are gained because of the mistakes or misconducts of the enemy troops. In order to defeat the enemy troops, we should always act secretly and inscrutably, summon up all our strength and concentrate on the fight. If we act secretly, we can defeat enemies acting openly. If our tactics are secret, we can defeat enemies whose tactics are overt. If we summon up all our strength, we can defeat enemies deployed loosely. If we concentrate on fighting, we can defeat enemies fighting inattentively. It is like fierce animals or birds attacking their prey with claws,



【原文】

矣，转则胜离矣。诸搏攫抵噬之兽，其用齿角爪牙也，必托于卑微隐蔽，此所以成胜。

【今译】

物的野兽，在使用齿、角、爪、牙的时候，必定先潜伏在隐蔽之处，这是它们取胜的原因。

爱士

【原文】

五曰——

衣，人以其寒也；食，人以其饥也。饥寒，人之大害也。救之，义也。人之困穷，甚如饥寒，故贤主必怜人之困也，必哀人之穷也。如此则名号显矣，国士得矣。

昔者秦缪公乘马而车为败，右服失而野人取之。缪公自往求之，见野人方将食之于岐山之阳。缪公叹曰：“食骏马之肉而不还饮酒，余恐其伤女也！”于是遍饮而去。处一年，为韩原之战，晋人已环缪公之车

【今译】

穿衣，是为了抵御寒冷；吃饭，是为了免于饥饿。饥寒，是人类最大的危害。赈济饥寒交迫的人，是仁义之举。人的艰难窘迫比饥寒更为深重，所以，贤明的君主必定怜悯陷入困境的人，必定同情困厄的人。能够这样行事，他的名声就会显赫，就会得到士人的支持与帮助。

从前，秦穆公乘马车出行的时候，车子坏了，右侧驾辕的马跑走后，被一群农民抓住了。穆公亲自去寻找那匹马，看见那些农民正在岐山南面分食马肉，穆公叹息道：“吃骏马的肉而不赶快喝酒，我害怕马肉会伤了你们的身体！”于是穆公让他们一一喝了自己的酒才离开。一年



teeth or horns; they hide themselves beforehand, so that they can strike suddenly.

5. On Taking Good Care of Intellectuals

Human beings wear clothes in order to protect themselves from the coldness. They also consume foodstuffs to protect themselves from starvation. Coldness and starvation are the two most crucial and severest problems of human beings. To help and support those who are suffering from coldness or starvation is in accordance with the principle of righteousness. However, those who are truly impoverished have a much more serious problem than those suffering from starvation or coldness. Therefore, sage sovereigns must sympathize with them and take their problems into serious consideration. They will become celebrated and win over sensible people if they can do so.

Once, the carriage of Duke Mu of the state of Qin broke down while he was travelling. The horse used on the right of the carriage escaped and was caught by some farmers. Duke Mu went to look for his horse in person, and found that the farmers, on the southern side of Qi Mountain, had already cooked the horse and were about to eat it. Duke Mu groaned and said, "I am afraid that you are going to damage your health if you eat the meat of a swift horse without drinking some wine in the meantime." He then distributed his wine to them all and left. One year later, in Han Yuan, the troops of the state of Qin and the state of Jin were engaged in a fierce



【原文】

矣，晋梁由靡已扣缪公之左骖矣，晋惠公之右路石奋投而击缪公之甲，中之者已六札矣。野人之尝食马肉于岐山之阳者三百有余人，毕力为缪公疾斗于车下，遂大克晋，反获惠公以归。此《诗》之所谓曰“君君子则正，以行其德；君贱人则宽，以尽其力”者也。人主其胡可以无务行德爱人乎？行德爱人则民亲其上，民亲其上则皆乐为其君死矣。

赵简子有两白骡而甚爱之。阳城胥渠处广门之官，夜款门而谒曰：“主君之臣胥渠有疾，医教之曰：‘得白骡之肝，病则止，不得则死。’”谒

【今译】

后，秦国与晋国在韩原展开激战。晋国士兵已经将秦穆公的战车包围起来，晋国的梁由靡已经抓住了穆公战车左边的马，晋惠公的车右名叫路石者举起投击中了穆公的铠甲，有六片甲片被击中。这时，曾在岐山南面分食马肉的三百多农夫赶过来，在穆公车下与晋军展开殊死搏斗，于是大败晋军，反而俘获了晋惠公并把他带回了秦国。这就是《诗》中所说的：“统治君子要公正无私，让他们来施行仁德；统治卑微的人要宽厚，让他们竭尽全力。”君主怎能不务求广施德惠、爱抚人民呢？君主广施德惠、爱抚人民，就会得到人民的爱戴；人民爱戴君主，就会乐意为他效死。

赵简子有两匹白骡子，它们深得简子的喜爱。阳城胥渠住在广门里，一天夜里，他来敲简子的门并且申述道：“主君的微臣胥渠生病了，医生对他说：‘吃了白骡子的肝，病就会好；如果弄不到，就必死无疑。’”



battle. Duke Mu's chariot was surrounded by the Jin troops, and Liang Youmi from Jin had fettered the horse on the left side. Lu Shi, the warrior who was on the same chariot with Duke Hui of Jin with the responsibility of protecting the duke during the battle, had already hit Duke Mu's corselet six times. At that moment, more than three hundred farmers—those who had previously eaten the swift horse on the southern side of Qi Mountain—showed up and risked their lives to fight alongside the chariot of Duke Mu. As a result, The Jin troops were badly defeated, and Duke Hui was held captive and brought back to the state of Qin. It is said in *Shijing*, "The correct method for governing gentlemen is to behave disinterestedly so that they can spread their virtues; the correct method for governing petty men is to be tolerant with them so that they can serve you tooth and nail." The story of Duke Mu should be a good example for explaining this poem. From this point of view, how could a sovereign not issue benevolent policies for the sake of the people? If benevolent policies are followed and the people are well cared for, they will support him heart and soul and will also devote their lives to him.

Zhao Jianzi had two white mules which he liked very much. A person named Chengyang Xuqu lived in a lane called Guang Men. One night, Chengyang Xuqu went to knock at Jianzi's door and said, "Your Majesty, I am Xuqu, one of your sub-officials, and I am badly sick. The doctor said, 'If you eat the liver of a white mule, you will recover from this disease; if not, you will definitely die of it.'" The gatekeeper



【原文】

者人通。董安于御于侧，愠曰：“嘻！胥渠也，期吾君驪，请即刑焉。”简子曰：“夫杀人以活畜，不亦不仁乎？杀畜以活人，不亦仁乎？”于是召庖人杀白驪，取肝以与阳城胥渠。处无几何，赵兴兵而攻翟。广门之官，左七百人，右七百人，皆先登而获甲首。人主其胡可以不好士？

凡敌人之来也，以求利也。今来而得死，且以走为利。敌皆以走为利，则刃无与接。故敌得生于我，则我得死于敌；敌得死于我，则我得生于敌。夫得生于敌，与敌得生于我，岂可不察哉？此兵之精者也。存亡死生，决于知此而已矣。

【今译】

守门人进去禀告赵简子。董安于正好在简子身边侍奉，他恼怒地说：“嘿！胥渠怎么回事！竟然打起主君的白驪子的主意了。请立即把他处死。”简子说：“为了一个牲畜而杀人，那不是不仁道吗？而为了救人杀掉牲畜，难道不是仁道吗？”于是呼唤厨子杀掉了白驪，把肝取出来，交给阳城胥渠。没过多久，赵简子举兵攻打翟人，广门里左里派出七百人，右里派出七百人，他们都争相登上城头去砍杀敌方披甲武士的首级。由此看来，君主怎能不重视士人呢？

但凡敌人来侵犯，都是为了求得利益；假如来犯者都是死路一条，那他们就会把逃跑视为有利。如果敌人都把逃跑视为有利，那就根本不用交锋了。因此，如果敌人从我们这里得以活命，那我们就要死在敌人手里；如果敌人死在我们手里，那我们就从敌人那里得以活命。或者我们从敌人那里得以活命，或者敌人从我们这里得以活命，这个道理怎么可以不明察？这是用兵的精妙之处。生死存亡都取决于是否能明察这个道理。



went to report it to Jianzi. At that time, Dong An was helping Jianzi with his daily life and happened to be there as well. Dong An was very angry when he heard that. He shouted, "How dare Xuqu ask for our sovereign's mule! Please have him executed at once." But Jianzi said, "Isn't it cruel to kill a human being to save the life of an animal? Isn't it kind to kill a mule to save the life of a human being?" He then ordered his chef to kill the mule, take out the liver and give it to Chengyang Xuqu. Shortly after that, the troops of the state of Zhao were attacking the Di People. Along both sides of Guang Men, one thousand four hundred warriors were deployed, with seven hundred on the left side and seven hundred on the right. They vied with each other to climb the enemies' circumvallation and kill their armed soldiers. From this point of view, how could a sovereign not pay any attention to intellectuals?

Invaders attack others for their own advantage. If the invaders face nothing but death there, the biggest advantage for them will be to escape immediately. Thus, they will retreat before the battle begins. So, if our enemies survive at our hands, we will lose our lives; if our enemies lose their lives at our hands, we will survive. Could this truth be any clearer? This is the subtlest factor in every military action. Whether one will survive or perish—to win or to lose—all depends on it.



季秋纪第九 顺民 知士 审己 精通

季秋

【原文】

——曰——

季秋之月：日在房，昏虚中，旦柳中。其日庚辛，其帝少暉，其神蓐收。其虫毛，其音商。律中无射，其数九。其味辛。其臭腥，其祀门，祭先肝。候雁来，宾爵入大水为蛤。菊有黄华，豺则祭兽戮禽。天子居总章右个，乘戎路，驾白骆，载白旗，衣白衣，服白玉，食麻与犬。其器廉以深。

【今译】

季秋九月，太阳位于房宿。初昏时分，虚宿出现在正南方；拂晓时刻，柳宿出现在正南方。季秋在天干中属庚辛金，这一时节的主宰之帝是少暉，帝的辅佐之神是蓐收，应时的动物是生有皮毛的老虎之类，代表声音是商，相应的音律是无射。这个月的数字是九，味道是辣，气味是腥，要举行门祭，代表性的祭品是肝脏。大雁从北方飞回来，麻雀进入大海里变成蛤蜊。秋菊开黄花，豺捕杀很多禽兽并且把它们陈列起来，叫祭兽。天子住在西向明堂右侧的房间，乘坐白色的兵车，用白色的马驾车，车上插着白色的旗帜，天子穿白色的衣服，佩戴白色的玉，吃的食物是麻籽和狗肉，祭祀时用的器物棱角分明而且深。



Records on the Third Month of the Autumn Season

1. The Third Month of the Autumn Season

During the third month of the autumn season, the sun is moving to the same place as Fang (a group of four stars including π, ρ, δ, β of Scorpion). At twilight Xu (a group of two stars including β of Aquarius and α of Equuleus) is in the south of the sky and at dawn Liu (a group of eight stars belonging to Hydra) is also in the south. The Heavenly Branches of this time are Geng and Xin. The god in charge of this period is Shao Hao and his assistant is Ru Shou. The representative creatures of this time are animals with fur. The note is Shang. The corresponding pitch is Wu Yi (# A). The number is nine. The corresponding flavour of this time is pungency, and the smell of it is somewhat fishy. At this time, sacrifice should be held at the door or the gate, and the main offering should be animal liver. The emigrant wild geese return. Sparrows fly into the sea and change into clams. Chrysanthemums develop yellow flowers. Jackals kill many animals and openly display carcasses. This is the purported "sacrifice with animals". The Son of Heaven stays in the room located at the northern end of the west-facing hall named "Zong Zhang". He travels in a white chariot pulled by white horses when he goes out. The banner on the chariot is also white. The Son of Heaven wears a white robe and white jade as well. He normally eats hemp seeds and pork. Vessels



【原文】

是月也，申严号令。命百官贵贱，无不务人，以会天地之藏，无有宣出。命冢宰，农事备收，举五种之要，藏帝籍之收于神仓，祇敬必饬。

是月也，霜始降，则百工休。乃命有司曰：“寒气总至，民力不堪，其皆入室。”上丁，人学习吹。

是月也，大飨帝，尝牺牲，告备于天子。合诸侯。制百县。为来岁受朔日。与诸侯所税于民轻重之法。贡职之数，以远近土地所宜为度，

【今译】

这个月，要严格申明各种号令。命令所有官吏无论官职高低都要致力于收藏工作，来应合天地的收藏，使天地之气不会散出。命令太宰，在庄稼全部收获完毕后，记录种植五谷的要领，并且把天子直辖田地收获的谷物储藏在“神仓”，对各种神祇的祭祀必须恭敬严正。

这个月霜降，各种工匠停止工作。天子于是命令司徒说：“寒气就要来临了，百姓经受不住，让他们都到屋子里来吧。”本月上旬的丁日，命令乐师带领公卿贵族子弟到太学学习吹奏音乐。

这个月，要大规模地祭祀天帝，准备好各种用作祭品的牲畜，然后向天子禀告各种物品已经齐备。天子会合诸侯。召集京畿百县官吏，向他们颁授下年的历法，以及有关诸侯向百姓征收赋税的税率轻重的



used for rites are deep, with edges and corners.

During this month, all edicts should be strictly clarified. All officials whether of high or low position should focus on storing grain and other things to suit the closure of both Heaven and Earth, and ensure that no vitality escapes. After crops are harvested, the chief of ministers is ordered to note the important features in growing crops and storing the grain from the imperial fields in the national granary. Moreover, all ceremonies in worship of various deities must be held seriously and correctly.

Frost starts to descend during this month, and craftsmen do no more work. The Son of Heaven then issues an order to the minister in charge of education and cultural affairs as follows: "Now that the cold weather is coming and people can not put up with the coldness any more, let them stay inside." On the first Ding day (Ding is the name of one of the Ten Heavenly Branches and belongs to the Element of Fire) of this month, the chief court musician is ordered to teach the offspring of high-ranking officials to play various instruments.

The biggest ceremony held in worship of God is held during this month. After different offerings are ready, the officials in charge of ceremonies will report to the Son of Heaven. The Son of Heaven arranges a meeting with sovereigns of all feudatories. Then, he calls on officials of the counties located near the capital to issue a new calendar for the forthcoming year, and regulations on the feudatories' tax-rates. The amount of tributes offered to the Son of Heaven



【原文】

以给郊庙之事，无有所私。

是月也，天子乃教于田猎，以习五戎。蒐马。命仆及七驂咸驾，载旂旐舆，受车以级，整设于屏外，司徒搢扑，北向以誓之。天子乃厉服厉飭，执弓操矢以射。命主祠，祭禽于四方。

是月也，草木黄落，乃伐薪为炭。蛰虫咸俯在穴，皆瑾其户。乃趣狱刑，无留有罪。收禄秩之不当者、共养之不宜者。

是月也，天子乃以犬尝稻，先荐寝庙。

【今译】

法规。诸侯向天子缴纳的贡赋则根据他们各自封地的远近和土地情况确立标准，贡品用于祭祀，不能据为私有。

这个月，天子通过田猎训练人们使用各种兵器，为挑选出来的田猎用马举行仪式。命令田仆和掌管套车御马的官吏一起驾车，车上插着各种旗帜，按照等级授予参加田猎的人车辆，并且将它们整齐地摆放在屏垣外面。司徒把树皮做的鞭子插在腰带里，向北宣誓。天子身穿整齐的戎装，拿起弓箭射猎。命令掌管祭祀的官使用猎获的鸟兽祭祀四方之神。

这个月，草木黄落，于是砍柴烧制木炭。蛰伏的昆虫、动物都藏在洞穴里，并把洞口封堵起来。督促掌管司法的官吏受理狱讼，不要滞留应当判决的案件。收缴颁发不当的俸禄、官爵以及发送不当的赈济物品。

这个月，天子就着狗肉品尝稻米，并首先将它们敬献给祖庙里供奉的祖先。



by each feudatory should be stipulated according to its location and the quality of the land there. All tributes are used as offerings for various ceremonies and none are allowed to be kept as private belongings.

During this month, the Son of Heaven orders people to participate in hunting to practise the use of weapons, such as knives, swords, spears, halberds and arrows, etc. A ceremony is held for the selected horses used for hunting. Officials in charge of driving affairs—Tian Pu and Qi Zou—are ordered to drive a carriage decorated with multifarious banners. Carriages are awarded to participants according to their ranks and these carriages are displayed tidily outside a barrier. The minister of education and cultural affairs sticks a bark wipe in his belt and takes an oath toward the north. The Son of Heaven himself wears martial attire, picks up a bow and launches several arrows. After that, officials in charge of ceremonies are ordered to sacrifice the quarry to deities.

Plants wither during this month, and it is the right time to collect firewood to make charcoal. Dormant insects and animals stay in their lairs and cover them up with earth. Officials in charge of justice are ordered to handle lawsuits and make sure that no case is delayed. Recall all unreasonable salaries or ranks and withdraw the support for the unworthy.

The Son of Heaven offers newly harvested rice along with dog meat to the ancestral temple and then tastes them himself.

If edicts of the summer season are issued during the first month of autumn, there will be severe flooding, winter stores



【原文】

季秋行夏令，则其国大水，冬藏殃败，民多飢室。行冬令，则国多盗贼，边境不宁，土地分裂。行春令，则暖风来至，民气解堕，师旅必兴。

【今译】

如果季秋实行应在夏天实行的政令，国家就会有严重的水灾，贮藏的过冬用的物品就会毁坏，百姓中就会流行鼻塞窒息的疾病。如果实行应在冬天实行的政令，国内盗贼猖獗，边境不得安宁，国土就会被瓜分。如果实行应在春天实行的政令，暖风就会来到，百姓就会懈怠，还必定会发生战争。

顺民

【原文】

二曰——

先王先顺民心，故功名成。夫以德得民心以立大功名者，上世多有之矣。失民心而立功名者，未之曾有也。得民必有道，万乘之国，百户之邑，民无有不悦。取民之所说而民取矣，民之所说岂众哉？此取民之要也。

昔者汤克夏而正天下，天大旱，五年不收，汤乃以身祷于桑林，曰：

【今译】

古代的帝王治理天下首先顺应民心，所以能够成就功名。古代依靠仁德赢得民心而建立丰功伟业、成就美名的帝王有很多。失去民心成就功名的却不曾有过。如果有赢得人民的方法，无论是拥有一万辆战车的大国，还是只有一百户人家的都邑，人民没有不高兴的。能够使得人民高兴就能赢得人民。能够使得人民高兴的事难道很多吗？这是赢得人民的关键。

从前，汤攻克夏朝、匡正天下后，出现大旱，庄稼五年没有收成。汤于是用自己的身体作祭品到桑林祈祷道：“我一个人有罪，不要殃及万



will be damaged, and the people are likely to suffer from rhinitis. If edicts of the winter season are issued, banditry and thefts will be rampant, border areas will be invaded, and some territories will be ceded as well. If edicts of the spring season are issued, warm winds will blow again, the people will become undutiful, and warfare will be inevitable.

2. On Conforming to the Will of the People

When sovereigns of ancient times were in power, they always conformed to the will of their people, so they accomplished great achievements and gained high reputation. Conversely, none of those who had lost the support of their people became successful or famous. If a sovereign knows the right method to win over his people, everyone under his supervision will be happy with him whether he rules a powerful state with ten thousand chariots or a small fief with only one hundred families. People can be won over if they are happy with their sovereign. What will make the people happy? Being concerned with this question is of primary importance since it is crucial in winning the support of the common people.

After Tang defeated the Xia Dynasty, unified the world and put it in good order, there was a severe drought. It lasted for such a long time that there had been no harvest for five years in a row. Tang went to Sang Lin to pray to God in person, and said, "I am the one who is guilty. Please do not punish my people. If my people are all guilty, please allow



【原文】

“余一人有罪，无及万夫。万夫有罪，在余一人，无以一人之不敏，使上帝鬼神伤民之命。”于是翦其发，髡其手，以身为牺牲，用祈福于上帝，民乃甚说，雨乃大至。则汤达乎鬼神之化，人事之传也。

文王处岐事纣，冤侮雅逊，朝夕必时，上贡必适，祭祀必敬。纣喜，命文王称西伯，赐之千里之地。文王载拜稽首而辞曰：“愿为民请炮烙之刑。”文王非恶千里之地，以为民请炮烙之刑，必欲得民心也。得民心则贤于千里之地，故曰文王智矣。

【今译】

民；万民有罪，罪过也都由我一人承担。不要因为我个人不才，致使天帝鬼神伤害百姓的性命。”于是汤剪掉自己的头发，给自己的双手上夹刑，用自己的身体作牺牲，向天帝求福。于是，人民非常高兴，大雨也随之起来。汤可以说是通晓鬼神的变化、人事的移易的了。

文王住在岐山侍奉纣王时，蒙受冤屈、侮辱，他依然雅正恭顺，早晚按时朝拜，进献的贡物适宜，祭祀非常虔诚。纣很高兴，封文王为西伯侯，赐给他方圆千里的土地。文王拜了两次后叩头辞谢道：“我只请求让人民免受炮烙之刑。”文王并不是由于厌恶方圆千里的土地，才请求让人民免受炮烙之刑的，而一定是想以此博得民心。赢得民心胜过得到方圆千里的土地。所以说文王是非常睿智的。



me to take responsibility for them all. Oh, God! Please do not damage the lives of my people because of the misconducts committed by myself." He then cut off his hair, tied up his fingers with pilliwinks and used his own body as an offering to pray to God for happiness of his people. A heavy, proper rain followed and people were all happy with him. Tang really knew how to communicate with God, deities and how to adapt to the ways of the world.

While King Wen was serving Zhou in Qi, he would always conduct himself properly even though he had been humiliated many times by him. He went to work early in the morning and came back home late in the afternoon. All the offerings he prepared for ceremonies were suitable, and he was very pious while attending these ceremonies. Zhou was very happy with him, so he conferred on him the title of "the Western Count" and rewarded him with one thousand square kilometres of land. King Wen bowed to him twice and rejected the offer. He said, "Please recall the stake for the sake of the people instead." It was not that King Wen disliked a feudatory as large as one thousand square kilometres. Rather, his intention was to win over the people, so he prayed for the abolition of the stake to release them from this kind of brutal punishment. Winning over the people was much more important than obtaining one thousand square kilometres of land. King Wen, therefore, really was sagacious.

The king of the state of Yue was ashamed of the humiliation imposed upon him in Kuai Ji by the king of the



【原文】

越王苦会稽之耻，欲深得民心，以致必死于吴。身不安枕席，口不甘厚味，目不视靡曼，耳不听钟鼓。三年苦身劳力，焦唇干肺。内亲群臣，下养百姓，以来其心。有甘脆不足分，弗敢食；有酒流之江，与民同之。身亲耕而食，妻亲织而衣。味禁珍，衣禁裘，色禁二。时出行路，从车载食，以视孤寡老弱之渍病困穷颜色愁悴不赡者，必身自食之。于是属诸大夫而告之，曰：“愿一与吴徼天下之衷。今吴、越之国，相与俱残，士大夫履肝肺，同日而死，孤与吴王接颈交臂而缢，此孤之大愿也。若此而不可得也，内量吾国不足以伤吴，外事之诸侯不能害之，则孤将弃

【今译】

越王苦于在会稽蒙受的耻辱，想深深地赢得民心来与吴国决一死战。他身子不能在枕席上安睡，口不吃美味，眼不看美色，耳不听音乐。三年中，躬身操劳，唇焦肺燥，对内爱抚群臣，对下教养百姓，来使他们心服。有了美味的食物，如果不够分享，自己就不敢吃；有了酒就把它倒进江中，与人民一同饮用。吃的是自己亲手种植的粮食，穿的是妻子亲手纺织、缝制的衣服。不吃珍味，不穿两层衣服，不用两种颜色修饰装扮。他还时常出去巡视，随从的车辆装载着食物，看到有生病的、穷困的、面色憔悴的、饮食不足的孤寡老弱的人，一定亲自喂东西给他们吃。然后他召集诸位大臣，告诉他们说：“我愿跟吴国较量一下，讨个公道。让吴、越两国互相残杀，两国的士大夫踏肝践肺死战，大家同归于尽，我跟吴王进行肉搏直至僵死，这是我最大的心愿。如果不能实现，我估计我们的国力不足以伤害吴国，我们的盟国也不能毁灭它。那样，



state of Wu, so he decided to win over his people and then fight to death in the name of revenge. For three years he had not slept well, eaten appetizing food, practised libidinous affairs or listened to euphonious tunes. With dry lips and lungs, he worked very hard during these years to get along with his officials, take care of his people and cultivate his mind so that he could really win them over. He did not dare eat any good food alone if there was not enough to share with others. And in order to enjoy his wine with his people, he would pour it in the Yangtze River (thus, people could drink it when they drank water from the river). He grew crops in person to support himself, and his wife weaved in person too to provide clothing for the family. There was no special food on the table. They would not wear two layers, nor would they dress up in two colours. He often travelled with foodstuffs beside him on his carriage. When he came upon orphans or widows, or the old, the poor or the sick, he would stop to feed them in person. Afterwards, he gathered his officials and told them, "I want to have a contest with the state of Wu to seek a fair end for the feud between us. I want the two states to engage in a fierce battle. You people can perish together with the high-ranking officials of their state, and I am going to fight the king of Wu to death, man to man. That is my sincerest wish. If it cannot be fulfilled, we cannot manage to topple the regime of Wu alone, nor can our alliances do that for our sake. If this is the case, I will give up the leadership of the state, disguise my appearance, and change my name, then seek to serve the king of Wu as a



【原文】

国家，释群臣，服剑臂刃，变容貌，易姓名，执箕帚而臣事之，以与吴王争一旦之死。孤虽知要领不属，首足异处，四枝布裂，为天下戮，孤之志必将出焉。”于是异日果与吴战于五湖，吴师大败，遂大围王宫，城门不守，禽夫差，戮吴相，残吴二年而霸，此先顺民心也。

齐庄子请攻越，问于和子。和子曰：“先君有遗令曰：‘无攻越，越猛虎也。’”庄子曰：“虽猛虎也，而今已死矣。”和子曰以告鴳子。鴳子曰：“已死矣以为生。”故凡举事，必先审民心，然后可举。

【今译】

我就抛弃国家，离开群臣，携带刀剑，毁掉容貌，更改姓名，拿起扫帚为吴王充当仆役，以便寻找时机跟他决一死战。我虽然知道这样做会导致腰颈折断，头脚分家，四肢分裂，被天下人所羞辱，但我的大志一定要实现。”随后果真与吴国在五湖决战，吴国军队大败，随即包围了吴王的王宫，攻下城门，活捉了夫差，杀死了吴国的宰相。灭掉吴国两年以后越国称霸。这是先顺应民心的结果。

齐庄子请求攻打越国，向和子征求意见。和子说：“先君临死之前立下一道遗令说：‘不要攻打越国，越国是只猛虎。’”庄子说：“虽然是只猛虎，现在却已经死了。”和子把这话告诉鴳子，鴳子说：“虽死犹生。”所以，采取任何行动都要首先审察是否合于民心，然后才可以行事。

知士

【原文】

三曰——

今有千里之马于此，非得良工，犹若弗取。良工之与马也，相得则

【今译】

即使当今有千里马在这里，但如果没有善于相马的人，这匹千里马也不会被发现。只有善于相马的人与千里马相遇后，千里马才能够被



menial servant but secretly wear a sword or knife in order to get the chance to kill him. Even though I know I will be killed, my body will be dissected and I will be condemned by the world, I will do it at any rate." The troops of Yue and Wu were engaged in a fierce battle at Wu Hu as expected, and those of Wu suffered a catastrophe. The palace of Wu surrendered, and was broken into. Fu Chai was held captive and the prime minister was killed. Two years later, Yue ruined Wu and established one of the most powerful states. That was achieved by conforming to the will of the people.

Zhuangzi of the state of Qi planned to attack the state of Yue and asked Hezi for advice. Hezi said, "Our former sovereign made a will before he died and said, 'Do not attack the state of Yue. Yue is as formidable as a savage tiger.'" Zhuangzi said, "It is a dead tiger now even though it is still a tiger." Hezi told Xiaozi of this conversation with Zhuangzi. Xiaozi said, "It is still alive even though it is dead (its morals are still in existence among its people)." So, before any major action is taken, it is always necessary to investigate whether it is in accordance with the will of the people or not.

3. On Knowing Intellectuals

Even though there might be a swift horse in existence, it cannot be discovered if there is no horse connoisseur. The swift horse can be discovered only when the horse connoisseur and the horse encounter each other by chance. The relationship between the two of them is somewhat like the



【原文】

然后成。譬之若枹之与鼓。夫士亦有千里，高节死义，此士之千里也。能使士待千里者，其惟贤者也。

静郭君善剂貌辨。剂貌辨之为人也多訾，门人弗说。士尉以证静郭君，静郭君弗听，士尉辞而去。孟尝君窃以谏静郭君，静郭君大怒曰：“划而类！揆吾家，苟可以儼剂貌辨者，吾无辞为也。”于是舍之上舍，令长子御，朝暮进食。数年，威王薨，宣王立，静郭君之交，大不善于宣王，辞而之薛，与剂貌辨俱。留无几何，剂貌辨辞而行，请见宣王。静郭君

【今译】

发现，如同鼓槌与鼓的关系一样。士人中也有出类拔萃的，他们气节高尚，誓死捍卫正义，这就是士人中的千里马。能够使士人如同千里马一般纵横驰骋的，只有贤人。

静郭君善待门客剂貌辨。剂貌辨为人直率，总是指责别人的毛病，其他门客都不喜欢他。士尉为此劝静郭君将他辞掉，静郭君不听，士尉告辞离去。孟尝君私下劝说静郭君，静郭君大怒，他说：“我杀了你们！即便我的家四分五裂，只要能让剂貌辨感到快意，我在所不辞！”于是让剂貌辨住在上等的客舍，让自己的长子亲自侍奉他，早晚按时给他提供食物。几年后，齐威王去世，宣王即位。静郭君很不得宣王的赏识，他辞掉官职后回到了封地薛，还跟剂貌辨在一起。没过多久，剂貌辨辞



relationship between the drumstick and the drum. There are also some outstanding people among intellectuals as well. These people will devote their lives for the sake of the principle of righteousness. Therefore, they can be regarded as "swift horses" among human beings. And only sensible and wise persons can know these people well and encourage them to devote their talents to serve the state just like a swift horse moving around quickly and freely.

Lord Jingguo treated Ji Maobian very well. Other guests of Lord Jingguo did not like Ji Maobian since he was very straightforward and always pointed out the mistakes of others directly. Lord Jingguo's chief of guards remonstrated with him and asked him to get rid of Ji Maobian. However, Lord Jingguo did not listen to him. The chief of guards was angry and left him for good. Lord Mengchang asked Lord Jingguo secretly to get rid of Ji Maobian. Lord Jingguo was outraged. He shouted, "I will uproot you people if you speak ill of him again. I would do anything to please Ji Maobian, even at the cost of my fief!" He then prepared the best room in his house for Ji Maobian, sent his eldest son to serve him, and had good food sent to him punctually every day. After a few years, King Wei died and King Xuan was enthroned. King Xuan did not think much of Lord Jingguo, so he gave up his position at the court and went to Xue along with Ji Maobian. After a short time, Ji Maobian told Lord Jingguo that he was going to return to the court to see King Xuan there. Lord Jingguo said, "The king is so dissatisfied with me that I am afraid that you could lose your life if you go to see him." Ji



【原文】

曰：“王之不说婴也甚，公往，必得死焉。”剂貌辨曰：“固非求生也。”请必行，静郭君不能止。剂貌辨行，至于齐，宣王闻之，藏怒以待之。剂貌辨见，宣王曰：“子静郭君之所听爱也？”剂貌辨答曰：“爱则有之，听则无有。王方为太子之时，辨谓静郭君曰：‘太子之不仁，过顓涿视，若是者倍反。不若革太子，更立卫姬婴儿校师。’静郭君泣而曰：‘不可，吾弗忍为也。’且静郭君听辨而为之也，必无今日之患也，此为一也。至于薛，昭阳请以数倍之地易薛，辨又曰：‘必听之。’静郭君曰：‘受薛于先王，虽恶于后王，吾独谓先王何乎？且先王之庙在薛，吾岂可以先王之庙予楚

【今译】

行，请求前去谒见宣王。静郭君说：“大王非常讨厌我，您若前往，必定会遭到杀害。”剂貌辨说：“我本来就没想到要活命。”他坚决请求前往，静郭君没能劝阻他。剂貌辨来到齐国都城，宣王听说后怀着极为恼怒的心情等待他。剂貌辨进见，宣王说：“你就是静郭君言听计从、非常钟爱的人吧？！”剂貌辨回答说：“钟爱倒是事实，但是言听计从却谈不上。当初大王还是太子的时候，我曾经对静郭君说：‘太子不是仁义之辈，他的相貌耳后见腮，眼睛斜视，这样长相的人行事悖逆道理。不如废掉他，另立卫姬的幼子校师为太子。’静郭君流着泪说：‘不行。我不忍心这么做。’假如静郭君当时按照我的话去做，一定不会有今天的祸患。这是一个例子。到了薛地之后，楚国宰相昭阳请求用比薛大好几倍的土地交换薛地。我又跟他说：‘一定要答应他。’静郭君说：‘先王将薛地分封给我，现在我虽然被当今的大王所厌恶，但如果这样做，我怎么对先王交代？再说，先王的宗庙在薛，我怎么可以把先王的宗庙交给楚国



Maobian said, "I do not expect to survive." And he insisted he should go. Lord Jingguo could not stop him. Ji Mao-bian then left for the capital of Qi. King Xuan heard this information and waited for him angrily. Ji Maobian went to see King Xuan. The king asked him, "Aren't you the most beloved one of Lord Jingguo? Hasn't he always taken your advice?" Ji Maobian said, "Yes. He is very kind to me. However, he does not listen to me at all. Before you took over the throne, I said to him, 'I do not think that the crown prince is a kind person. He is cross-eyed and his ears are not situated correctly on his cheeks. As far as I know, people of this kind of countenance are ungrateful. So, we'd better oust him and appoint Xiao Shi, the son of Mrs Wei, as crown prince.' I saw tears coming down on Lord Jingguo's face. He cried, 'No, I cannot do that.' Should he have listened to me at that time, he would certainly not be in trouble today. This is the first example to illustrate the fact that he does not listen to me. And after he arrived in Xue, Zhao Yang (the general of the state of Chu) asked him several times to exchange the land of Xue for a vast territory several times bigger than Xue. I told him, 'Call it a deal.' However, Lord Jingguo said, 'No. I got the land of Xue as a fief from our deceased king. Even though the present king dislikes me very much, how could I do that? Moreover, we have built a temple here in Xue to honour our deceased king, how could I give the ancestral temple to the state of Chu?' He did not listen to me, and that is the second example." King Xuan was deeply moved by his words. He groaned and said, "Has Lord



【原文】

乎？’又不肯听辨，此为二也。”宣王太息，动于颜色，曰：“静郭君之于寡人一至此乎！寡人少，殊不知此。客肯为寡人少来静郭君乎？”剂貌辨答曰：“敬诺。”静郭君来，衣威王之服，冠其冠，带其剑。宣王自迎静郭君于郊，望之而泣。静郭君至，因请相之。静郭君辞，不得已而受。十日，谢病，强辞，三日而听。当是时也，静郭君可谓能自知人矣。能自知人，故非之弗为阻。此剂貌辨之所以外生乐、趋患难故也。

【今译】

呢？’他又不肯听我的。这是第二个例子。”宣王长长地叹了一口气，很激动地说：“静郭君对我竟然如此忠贞？我年纪小，不知道这些事情。您肯替我把静郭君请回来吗？”剂貌辨回答说：“遵命。”静郭君来到国都，穿着威王所赐的衣服，戴着威王所赐的帽子，带着威王所赐的宝剑。宣王亲自到郊外迎接静郭君，远远望见他就开始哭泣。静郭君到了以后，宣王请他作宰相。静郭君再三辞谢，不得已才接受了。十天之后他称自己有病，竭力要辞退官职，三天后宣王才同意。当时，静郭君可以算的上善于知人了。能够知人，所以别人的非议不能左右他。这正是剂貌辨之所以放弃生的乐趣而为静郭君赴难的缘故。

审己

【原文】

四曰——

凡物之然也，必有故。而不知其故，虽当与不知同，其卒必困。先

【今译】

大凡万物之所以是现在的样子，一定是有原因的。如果不知道它的原因，即便有时行事得当，也跟不得当没有什么区别，最终必然为外



Jingguo served me that much in heart and soul? I am a fledgling and have not realized that. Would you please invite Lord Jingguo to return to my court again?" Ji Maobian said, "Of course, I will do that for you." Lord Jingguo arrived in the robe presented to him by King Wei, and wore the hat and sword given to him by the former king of Qi as well. King Xuan went to the outskirts of the capital to welcome him in person. He cried when he saw Lord Jingguo approaching from a distance. He then invited Lord Jingguo to be prime minister of his regime. Lord Jingguo refused many times, but was forced to accept the position later. Ten days after he took office, he asked to retire due to illness. The king initially did not agree, but reluctantly did so three days later. At that time, Lord Jingguo really was a person who knew how to understand others. Being able to know others, he would not change his mind because of other people's opposition. And that also explained why Ji Maobian risked his own life to defend him when he was in need.

4. On Self-examination

There is a reason why everything in the world is as it is. If one does not know the reason, even though sometimes one can act correctly, it does not make any difference compared with acting wrongly because one will definitely be frustrated by external things. Sage sovereigns of ancient times, famous intellectuals and erudite masters were outstanding due to their comprehension of the reason for the status quo. Waters flow



【原文】

王名士达师之所以过俗者，以其知也。水出于山而走于海，水非恶山而欲海也，高下使之然也。稼生于野而藏于仓，稼非有欲也，人皆以之也。故子路掩雉而复释之。

子列子常射中矣，请之于关尹子。关尹子曰：“知子之所以中乎？”答曰：“弗知也。”关尹子曰：“未可。”退而习之三年，又请。关尹子曰：“子知子之所以中乎？”子列子曰：“知之矣。”关尹子曰：“可矣，守而勿失。”非独射也，国之存也，国之亡也，身之贤也，身之不肖也，亦皆有以。圣人不察存亡贤不肖，而察其所以也。

齐攻鲁，求岑鼎，鲁君载他鼎以往。齐侯弗信而反之，为非，使人告

【今译】

物所困。先王、名士、通达之师之所以超过俗人，就是因为他们知道事物之所以这样的原因。水从山中流出奔向大海，水并非厌恶山而向往海，而是地势使它这样的。庄稼在田野中生长然后在粮仓中储藏，并不是庄稼本身有这种欲望，而是人们都这么做。所以，子路捉到野鸡后又将它放了。

子列子曾经射中了目标，就向关尹子请教有关射箭的知识。关尹子问：“你知道自己为什么能射中吗？”子列子回答：“不知道。”关尹子说：“现在还不能跟你谈论大道。”子列子回去练习射箭，三年后又去请教。关尹子问：“你知道自己为什么射中了吗？”子列子说：“知道了。”关尹子说：“好了，你要守住它而不要丢失。”不只射箭如此，国家的存亡，人的贤与不肖，也都有各自的原因。圣人不去考察存亡、贤不肖本身，而是考察产生这些情况的原因。

齐国攻打鲁国，索要鲁国的岑鼎。鲁国国君把另一只鼎运送到了



from mountains and pour down into the sea. However, it is not that waters look forward to the sea and hate mountains. That is caused by the geographical conditions of the ground. Similarly, crops are grown on the field, and then grain will be kept in granaries. That is not an inherent desire of crops—it is done according to the will of human beings. So, Zilu set the pheasant free after he caught it, because he could not establish a reason for keeping it.

Once, Viscount Liezi launched an arrow and hit the target. He was excited and told Guan Yinzi. Guan Yinzi asked him, "Do you know why you could hit the target?" Liezi said, "No, I don't know why." Guan Yinzi said, "You are still not good at archery." Liezi went back to practise archery. Three years later, he went to see Guan Yinzi again. Guan Yinzi asked him, "Do you know why you could hit the target?" Viscount Liezi said, "Yes, I know why." Guan Yinzi said, "Fine. Then make sure that you can retain this talent permanently." Not only archery, but other more important things such as whether a state will survive or be ruined, whether a person is sensible or unworthy all have their own reasons. So, sages do not pay much attention to details such as whether a regime can survive or be toppled, whether a person is sensible or unworthy because they are concerned only with the reason for the status quo.

The state of Qi was attacking the state of Lu in order to get the Cen Cauldron. The sovereign of Lu sent a false cauldron to Qi. The sovereign of Qi did not think that the cauldron was real, so he returned it to Lu. He sent a



【原文】

鲁侯曰：“柳下季以为是，请因受之。”鲁君请于柳下季，柳下季答曰：“君之赂，以欲岑鼎也？以免国也？臣亦有国于此，破臣之国以免君之国，此臣之所难也。”于是鲁君乃以真岑鼎往也。且柳下季可谓此能说矣，非独存己之国也，又能存鲁君之国。

齐湣王亡居于卫，昼日步足，谓公玉丹曰：“我已亡矣，而不知其故。吾所以亡者，果何故哉？我当已。”公玉丹答曰：“臣以王为已知之矣，王故尚未之知邪？王之所以亡也者，以贤也。天下之王皆不肖，而恶王之贤也，因相与合兵而攻王，此王之所以亡也。”湣王慨焉太息曰：“贤固若

【今译】

齐国。齐国君主不相信，把它退了回来，认为不是真的，并派人告诉鲁国国君说：“假如柳下季认为这鼎是真的，我就接受它。”鲁国国君向柳下季求助。柳下季回答说：“您想用真的岑鼎贿赂齐国国君来免除国家的灾难？还是想自己留下岑鼎呢？我自己这里也有个‘国家’（指信誉），如果毁灭我的‘国家’来挽救您的国家，这我做不到。”于是鲁国国君就把真的岑鼎运送到齐国去了。柳下季可以称得上善于劝说国君了。不仅保住了自己的信誉，又能保存鲁国。

齐湣王流亡到了卫国，一次白天散步的时候，他对公玉丹说：“我已流亡国外了，却不知道这究竟是因为什么。我之所以流亡，到底是什么原因？难道我命该如此吗？”公玉丹回答说：“我以为大王您已经知道了，您竟然还不知道？您之所以流亡国外，是因为您太贤明了。天下的君主都不肖，因而憎恶大王的贤明，于是他们互相联合兵力进攻大王。这就是大王流亡的原因。”湣王极为感慨，他叹息说：“难道贤明的君主注



messenger to pass on a message to the sovereign of Lu as follows: "I am going to accept this cauldron only when Liu Xiaji considers it to be real." The sovereign of Lu begged Liu Xiaji to take his side. Liu Xiaji said, "Do you really want to present the real cauldron to the state of Qi to get rid of this crisis facing our state, or would you rather keep the cauldron to yourself? I have a 'state' (his 'state' refers to honesty) too. And it is impossible for me to endanger my state to save yours." Then the sovereign of Lu sent the real cauldron to Qi. Liu Xiaji was really skilful in persuading others. He had not only saved his own "state"—his good reputation—but also saved the state of Lu.

King Min of the state of Qi was in exile and living in the state of Wei. One day, whilst walking with Gong Wangdan, he asked him, "Even though I am now in exile, I cannot figure out the reason for the perdition of my state. What do you think the reason is? Am I doomed to experience this misfortune?" Gong Wangdan replied, "I thought you have known it already. Don't you really know it? I think that you were overthrown because of your sagacity. Sovereigns of other states were unworthy and jealous of your sagacity, so they conspired with each other and sent troops collectively to attack you. That's why you were overthrown and are in exile now." The king groaned and said sadly, "Must a sage sovereign like me experience this kind of unbearable hardship?" He did not know the correct reason at all, and was misled by Gong Wangdan's disloyalty.

Shou, the king of the state of Yue, had four sons, and



【原文】

是其苦邪？”此亦不知其所以也，此公玉丹之所以过也。

越王授有子四人。越王之弟曰豫，欲尽杀之，而为之后。恶其三人而杀之矣，国人不悦，大非上。又恶其一人而欲杀之，越王未之听。其子恐必死，因国人之欲逐豫，围王宫。越王太息曰：“余不听豫之言，以罹此难也。”亦不知所以亡也。

【今译】

定要受这样的苦吗？”这也是不知道事情的原委，这是公玉丹的不忠。

越王授有四个儿子。越王的弟弟叫豫，他想把越王的四个儿子全杀掉，自己做越王的继承人。豫毁谤其中的三个王子，越王把他们杀掉了。国人很不满，纷纷指责他们的君主。豫又毁谤剩下的一个王子，试图再杀掉他，越王这次没有听从。王子害怕自己被杀，借助国人的愿望把豫驱逐出国，并包围了王宫，越王叹息说：“我没有听豫的话，所以才会遭此大难。”这也是不知道自己为什么会灭亡。

精通

【原文】

五曰——

人或谓菟丝无根。菟丝非无根也，其根不属也，伏苓是。慈石召铁，或引之也。树相近而靡，或射之也。圣人南面而立，以爱利民为心，

【今译】

有人说菟丝没有根。菟丝并不是没有根，只是它的根不生在土地上，茯苓就是它的根。磁石吸引铁，是因为有某种力在吸引着。树木彼此生得近了，就会互相摩擦，是因为有某种力在推动着。圣人面南为君，有一颗爱民利民的心，号令还没有发出，天下人就都伸长脖子、踮起脚



Yu, his brother, considered killing them all so that he himself might be enthroned after the king's death. So he spoke ill of three of them in front of the king. The king trusted him and killed these three princes. The people of Yue were very dissatisfied with the king and condemned him. After that, in order to kill the only remaining prince, Yu slandered him in front of the king again. However, this time the king did not listen to him. The prince was afraid of being murdered, so he drove Yu out of the capital with the help of the people, and then the palace surrendered to the common people. The king groaned and said, "I am getting into this severe trouble because I did not listen to Yu." He was also a muddle-headed man who could not realize the reason for his perdition.

5. On Communicating with Inspirations

Normally, people do not think dodders have roots. But this is not true. Dodders do have roots. However, their roots are not underneath the surface of the soil. Poris cocos are their roots. A magnet can attract iron while there is certain kind of attraction contained in it. Twigs will rub against each other if trees are planted too close, and because there is a certain kind of force compelling them to do so. A sage sovereign loves his people and always wants to assist them, so people all over the world will look forward to submitting to his authority even before orders are issued because he can communicate with his people with inspirations. Contrarily,



【原文】

号令未出而天下皆延颈举踵矣，则精通乎民也。夫贼害于人，人亦然。

今大攻者，砥厉五兵，侈衣美食，发且有日矣，所被攻者不乐，非或闻之也，神者先告也。身在乎秦，所亲爱在于齐，死而志气不安，精或往来也。

德也者，万民之宰也。月也者，群阴之本也。月望则蚌蛤实，群阴盈；月晦则蚌蛤虚，群阴亏。夫月形乎天，而群阴化乎渊；圣人行德乎己，而四荒咸飭乎仁。

【今译】

跟殷切盼望着了，这是由于他能与人民精气相通的缘故。暴君残害人民，人民同样会迫不及待地离他而去。

假如一个国家准备进攻别国，正在磨砺兵器，用锦衣玉石犒赏三军，距离出征还有几天时间，即将遭受进攻的国家肯定会感到不快乐，并不是因为听到了战争的风声，而是精神已经预先感知到了即将到来的灾难。假如一个人身在秦国，而他所亲爱的人在齐国，远在齐国的亲人死了，此人就会心神不安，这是精气互相往来的缘故！

君主的德行，是万民所仰仗的。月亮是各种属阴的东西的根本。满月的时候，蚌蛤的肉就充实，各种属阴的东西也都丰盈起来；没有月亮的时候，蚌蛤的肉就亏缺，各种属阴的东西也都亏损。月相的变化显现在天空中，而各种属阴的东西都在深水裡随之变化。圣人修养自己的德行，四方的人民都会整饬自己的品行而归于仁义。



tyrannical sovereigns who will do anything to damage their people will find that the people will desert them in a hurry.

Suppose that one state is going to attack another state. Several days before the military action is taken, when weapons are being sharpened and the officers and the men are being rewarded with good clothes and appetizing food, people of the state about to be attacked are definitely not feeling well. It is not that they have heard something about the invasion. They can scent the danger internally before it really comes. Suppose that one is staying in the state of Qin, and a person dear to him is dying in the state of Qi. Even though he cannot actually see the suffering, he will feel uneasy, as he will sense it spiritually.

Tens of thousands of people are dependent upon the virtues of their sovereign, and the moon is the dominator of everything living in the deep. At the time when the moon is round and bright, clams are big, fresh and tender. On the contrary, during the period when the moon is dark, the flesh of clams will wane. Besides, the plants and creatures living in deepwater begin to shrink as well. Even as the moon is moving and changing in the sky, plants and creatures living in the deep are responding to it. Sages are committed to enhance their virtues. As a result, people all over the world will mimic them and behave benevolently.

When Yang Youji shot at a rhinoceros, the arrow hit and penetrated a stone. Since only the arrow flight was exposed, and since he was so absorbed in shooting, he took the stone to be the rhinoceros. While Bo Le was learning about the



【原文】

养由基射先，中石，矢乃饮羽，诚乎先也。伯乐学相马，所见无非马者，诚乎马也。宋之庖丁好解牛，所见无非死牛者；三年而不见生牛；用刀十九年，刃若新斲，顺其理，诚乎牛也。钟子期夜闻击磬者而悲，使人召而问之曰：“子何击磬之悲也？”答曰：“臣之父不幸而杀人，不得生；臣之母得生，而为公家为酒；臣之身得生，而为公家击磬。臣不睹臣之母三年矣。昔为舍氏睹臣之母，量所以赎之则无有，而身固公家之财也。是故悲也。”钟子期叹嗟曰：“悲夫，悲夫！心非臂也，臂非椎非石也。悲存乎心而木石应之，故君子诚乎此而谕乎彼，感乎己而发乎人，

【今译】

养由基射兕的时候，箭头射进了石头中，只有箭上的羽毛还露在外面，这是因为他全部精神到集中到兕上了（以至于把石头也当作兕）。伯乐学相马的时候，眼睛看到的除了马再也没有其他东西，这是由于他全部精神都集中到马上了。宋国的庖丁喜欢分解牛的肢体，眼睛看到的除了牛再也没有其他东西，整整三年他眼前没有活牛；他的刀用了十九年后，刀刃仍然锋利得如同刚刚磨过一样，因为他分解牛时一直顺着牛的肌理，也是由于他全部精神到集中到牛上了。钟子期夜间听到有人击磬，发出的声音极为悲切，就派人把击磬的人叫过来，问道：“你击磬时发出的声音为什么如此悲哀呢？”那人回答说：“我的父亲不幸杀了人，被处死了；我的母亲虽然得以活命，却被处罚替官府造酒；我自己虽然得以活命，却被处罚替官府击磬。我已经三年没有见到母亲了。先前在市场见到我的母亲，我想为她赎身却没有钱，而且连我自己也是公家的财产。所以，我很悲哀。”钟子期叹息说：“可悲啊，可悲啊！心不是胳膊，胳膊不是槌、也不是石头，悲哀藏在心里，木头跟石头（槌和磬）



quality of horses, he became absorbed in nothing but horses. Chef Ding of the state of Song was so interested in dissecting cows that he had been concerned with nothing but cow carcasses for three years. He had used one knife for nineteen years without sharpening it even once, but it was still as honed as if it had just been whetted, and he knew how to cut correctly out of a perfect understanding of the anatomy of cows. Once Zhong Ziqi heard someone beating the chime stone and the tune sounded very sad. He sent his servant to invite the man to see him and asked, "Why did the tune you played on the chime stone sound so sad?" The man replied, "Well, my father killed a person in an accident and he was sentenced to death. Even though my mother survived, she has been forced to make wine for the government ever since then. I have survived too, but was forced to beat the chime stone for the government. I had not seen my mother for three years. But recently I saw her at the market. I want to redeem her but do not have enough money to pay the ransom. And I have lost my personal freedom as well, so I feel very sad." Zhong Ziqi said, "Oh! It is so sad! So sad! The heart is not the arm, and the arm is neither the mallet nor the chime stone. Nevertheless, when one is sad in the heart, even wood (referring to the mallet of the chime stone, which is made of wood) and stone (referring to the chime stone) will respond to it. Hence, the honesty of gentlemen can be known by others and can move them deeply even though it is not expressed directly and forcefully." In the state of Zhou, there was a man named Shen Xi. His mother was lost. Once he



【原文】

岂必强说乎哉？”周有申喜者，亡其母，闻乞人歌于门下而悲之，动于颜色，谓门者内乞人之歌者，自觉而问焉，曰：“何故而乞？”与之语，盖其母也。故父母之于子也，子之于父母也，一体而两分，同气而异息。若草莽之有华实也，若树木之有根心也，虽异处而相通，隐志相及，痛疾相救，忧思相感，生则相欢，死则相哀，此之谓骨肉之亲。神出于忠，而应乎心，两精相得，岂待言哉？

【今译】

却能与它应和。所以君子心中有所感，就会在外面表现出来，自己心中有所感，就会感染他人，何必一定要用言辞表达出来呢？”周国有个叫申喜的人，他的母亲失散了。一天，他听到有个乞丐在自家门前唱歌，就为那乞丐感到悲哀，以至于脸色都变了，他就命守门人让唱歌的乞丐进来，亲自见她并询问说：“您为什么要乞讨为生？”跟她交谈时才知道，那乞丐原来是他的母亲。所以，父母相对于子女，子女相对于父母来说，都是一个整体的两个部分，他们精气相同，只是呼吸各异。如同草木会结出花果，如同树木与根、心一样，虽然身在不同的地方，但却彼此相通，内心的意愿相连，有病痛互相救助，有忧思互相感应，至亲活着就高兴，死了就悲哀，这就叫骨肉之亲。这一天性出自相互之间的衷心，而彼此能够在心中应和，双方精气相通，难道还需要通过言语来表达吗？



heard a beggar sing at the door, and the song sounded so sad. He was so deeply moved by it that he asked the gatekeeper to bring the beggar in and asked her, "Why are you begging for a living?" He talked with the beggar for a while and found that she was his mother. Therefore, the relationship between parents and children is just like the relationship between grasses and their flowers, trees and their roots. They are the two components of one whole. The vitality of them is the same, even though they have separate lives. So, they can communicate with inspirations even though they might not live at the same place. They have the same concerns, worry about each other's problems and can also scent each other's sadness. They will help each other when their beloved ones are ill, they are happy if their beloved ones are leading a happy life, and they are sad if their beloved ones lose their lives. This is what is referred to as being closely linked as flesh and blood. And this instinct is accounted for by the wholehearted love for each other. They can communicate with each other by inspirations, so is it really necessary to express one's feelings directly?





孟冬纪第十 节丧 安死 异宝 异用

孟冬

【原文】

一曰——

孟冬之月：日在尾，昏危中，旦七星中。其日壬癸，其帝颛顼，其神玄冥，其虫介，其音羽。律中应钟，其数六。其味咸，其臭朽。其祀行，祭先肾。水始冰，地始冻。雉入大水为蜃，虹藏不见。天子居玄堂左个，乘玄辂，驾铁骊，载玄旗，衣黑衣，服玄玉，食黍与彘。其器宏以弇。

【今译】

孟冬十月，太阳位于尾宿。初昏时分，危宿出现在正南方；拂晓时刻，七星宿出现在正南方。孟冬在天干中属壬癸水，这一时节的主宰之帝是颛顼，帝的辅佐之神是玄冥，应时的动物是生有甲壳的龟鳖之类，代表声音是羽，相应的音律是应钟。这个月的数字是六，味道是咸，气味是朽味，要举行行祭（在门内进行的祭祀），代表性的祭品是肾脏。水开始结冰，大地开始封冻，野鸡进入大海里变成大蛤蜊，彩虹消失。天子住在北向明堂左边的房间，乘坐黑色的车子，用黑色的马驾车，车上插着黑色的旗帜，天子穿黑色的衣服，佩带黑色的玉。吃的食物是黍米和猪肉，祭祀时使用的器物宏大而且口小。



Records on the First Month of the Winter Season

1. The First Month of the Winter Season

During the first month of the winter season, the sun is moving to the same place as Wei (a group of seven stars belonging to Scorpion). At twilight Wei (a group of three stars including α of Aquarius and θ and ϵ of Pegasus) is in the south of the sky and at dawn the Seven Stars (a group of stars including α of Hydra) is also in the south. The Heavenly Branches of this time are Ren and Gui (Ren and Gui represent the Element of Water). The god in charge of this period is Zhuan Xu, and his assistant is Xuan Ming. The representative creatures of this time are crustaceans. The note is Yu (Yu is "6" in the numbered musical notation). The corresponding pitch is Ying Zhong ($\sharp B$). The number is six. The corresponding flavour of this time is salty, and the smell of it is somewhat like that of dead wood. At this time, sacrifice is held indoors, and the main offering should be animal kidney. Water and the ground start to freeze up. Pheasants go into the water and change into clams. Rainbows do not appear at this time of the year. The Son of Heaven stays in the room located at the western end of the north-facing hall named "Xuan Tang" (it refers to the orientation of the Element of Water). He travels in a black carriage pulled by black horses when he goes out. The banner on the carriage is also black. The Son of Heaven wears a black robe and



【原文】

是月也，以立冬。先立冬三日，太史谒之天子，曰：“某日立冬，盛德在水。”天子乃斋。立冬之日，天子亲率三公九卿大夫以迎冬于北郊。还，乃赏死事，恤孤寡。

是月也，命太卜，祷祠龟策占兆，审卦吉凶。于是察阿上乱法者则罪之，无不掩蔽。

是月也，天子始裘。命有司曰：“天气上腾，地气下降，天地不通，闭

【今译】

这个月立冬。在立冬前三天，太史向天子禀告说：“某天立冬，大德在水。”天子于是斋戒。立冬那天，天子亲自率领三公、九卿、大夫到北郊去迎接冬的降临。回朝以后，赏赐为国捐躯者的子弟，抚恤孤儿、寡妇。

这个月，命令掌管卜筮的太卜祈祷后用龟壳、蓍草占卜，考察卦象的吉凶。察访曲意逢迎上司并且扰乱法制的人，治他们的罪，不得有所隐藏。

这个月，天子开始穿裘皮衣服。命令主管官吏说：“天气上腾，地气下降，天地不通，闭固起来进入冬天。”命令所有官吏谨慎掩盖、关闭仓



black jade as well (according to the principles of the Five Main Elements, black is the colour of the Element of Water). He normally eats millet along with pork. Vessels used for rites have big bellies and small brims.

The Beginning of Winter comes during this month. Three days before the Beginning of Winter, the chief court historian reports to the Son of Heaven, "The Beginning of Winter comes on that fixed day and the Main Element from then on should be Water." The Son of Heaven then starts to fast. On the day of the Beginning of Winter, the Son of Heaven leads dukes, high-ranking court officials and sovereigns of the feudatories to welcome winter on the northern outskirts of the capital. After he returns, he rewards the offspring of those who have devoted their lives to the country, and comforts the orphans and widows.

During this month, the court official in charge of augury is ordered to examine the omens, divisions exhibited by turtle shells and yarrow stems to foretell the future and decide whether it is auspicious or not. At this time, those who have flattered senior officials or the Son of Heaven himself with the purpose of misinterpreting the law for their own advantage will be punished without mercy, and no single case of this kind should be intentionally covered up.

The Son of Heaven starts to wear furs during this month. He issues an order to court officials as follows: "In the mean time, the vitality of Heaven is ascending, and that of Earth is descending. These two kinds of vitality will not communicate with each other any more. They will diminish



【原文】

而成冬。”令百官，谨盖藏。命司徒，循行积聚，无有不敛；圉城郭，戒门间，修键闭，慎关籥，固封玺，备边境，完要塞，谨关梁，塞蹊径，飭丧纪，辨衣裳，审棺槨之厚薄，营丘垄之小大高卑薄厚之度，贵贱之等级。

是月也，工师效功。陈祭器，按度程，无或作为淫巧，以荡上心，必功致为上。物勒工名，以考其诚；工有不当，必行其罪，以穷其情。

是月也，大饮蒸，天子乃祈来年于天宗。大割，祠于公社及门间，飨

【今译】

廩府库。命令司徒巡视积聚的情况，保证没有不曾收敛的谷物。增高、加固城墙，注意城门里门，维修门闩，小心保管钥匙、锁头，加固印封，加强边境警备，修缮要塞，检查关卡桥梁，堵塞田间小路，整饬丧葬的规格，区别丧服的数额，审察棺木的厚薄，修筑坟墓，其大小、高低、厚薄都要严格遵守贵贱等级。

这个月，命令工师进献工匠们制作的器物。陈列祭器，检查它们是否符合法度、程式。不得制作奇巧的器物来勾引起君主奢侈的心思，器物以坚固为佳。要在器物上刻上制作的工匠的名字，来考察他们是否信诚。工匠们如果有不当的地方，一定要治罪，并且追究事情的真相。

这个月，天子大规模地宴饮群臣，并且向天地四时祈求明年五谷丰登。大量宰杀牺牲，用于公社及门间的祭祀，然后敬献给祖先和金、木、



and the winter season will come." All officials are asked to supervise storage. The minister of public affairs is ordered to travel and ensure that everything is preserved correctly. During this month, fortifications should be heightened; gatekeepers should be on high alert; latches should be checked and repaired; keys should be taken care of; stamps should be sealed; border areas should be guarded vigilantly; forts should be completed; tollgates and bridges should be examined; paths and roads, whether big or small, should be blocked to stop any communication; regulations on burial and funerals should be clarified; the difference of sables, the thickness of the inner and outer coffins and the size of tombs should be stipulated to differentiate various ranks or classes.

Craftsmen should work hard during this month. All the utensils used for ceremonies must be made exactly according to the corresponding rules. No luxurious things are to be made to agitate the extravagant hopes of the Son of Heaven. Stability should be the first standard in judging these utensils. Every worker's name should be inscribed on the utensils. Thus, it is easy to check whether they are honest or not. Anyone who has not done his job correctly should be punished.

During this month, the Son of Heaven holds a magnificent banquet for court officials. He then prays to Heaven, Earth and other deities in charge of the four seasons for a good harvest for the forthcoming year. Many livestock are killed for various ceremonies. After that, they are offered to the national ancestral temple and used as sacrifices for rites



【原文】

先祖五祀，劳农夫以休息之。天子乃命将率讲武，肄射御、角力。

是月也，乃命水虞渔师收水泉池泽之赋，无或敢侵削众庶兆民，以为天子取怨于下，其有若此者，行罪无赦。

孟冬行春令，则冻闭不密，地气发泄，民多流亡。行夏令，则国多暴风，方冬不寒，蛰虫复出。行秋令，则雪霜不时，小兵时起，土地侵削。

【今译】

水、火、土五祀，并且慰劳农夫，让他们好好休息。天子命令将帅讲习武事，教军士练习射箭、驾车、角斗等。

这个月，命令掌管山林湖泽的官吏征收水泉池泽的赋税，但不得侵削百姓的利益，以免天子在百姓中结怨。如有触犯者，一律治罪而不得宽赦。

如果孟冬发布应在春天实行的政令，大地封冻得就不牢固，地气就会发泄，百姓就会大量流亡他乡。如果发布应在夏天实行的政令，国内经常会有暴风，到了冬天也不寒冷，蛰伏的昆虫、动物就会重新出来。如果发布应在秋天实行的政令，霜雪就不能按时降落，还会不断爆发小规模战争，国土就会被侵削。

节丧

【原文】

二曰——

审知生，圣人之要也；审知死，圣人之极也。知生也者，不以害生，

【今译】

审慎地把握生命，是圣人最为重要的事情；审慎地把握死亡，是圣人最为伟大之处。审慎地把握生命，使生命不会受到伤害，就叫养生；



held in worship of the Five Main Elements—the Elements of Metal, Wood, Water, Fire and Earth. Farmers are rewarded with food and drink, and then told to relax for the winter season. The Son of Heaven orders generals and other army officers to discuss tactics together. Warriors are trained in archery, driving and fighting.

During this month, officials in charge of mountain forests and waters are ordered to collect the taxes on ponds, lakes and other waters. Ensure that the interests of people are not damaged to prevent hostility towards the Son of Heaven. Whoever dares breach this regulation will be punished.

If edicts of the spring season are issued during the first month of winter, the ground will not totally freeze up, the vitality of Earth will leak out, and people will flee to other areas in thousand. If edicts of the summer season are issued, there will be severe storms, it will not become cold during the winter, and dormant creatures will still be active. If edicts of the autumn season are issued, snow and dew will not come on time, small-scale military actions will break out from time to time, and some of the territory will be ceded.

2. On Handling Funerals Economically

For sages, it is of primary importance to take scrupulous care of their own lives. And it is also their responsibility to take scrupulous care of the dead as well. Taking scrupulous care of their lives means that anything harmful can be



【原文】

养生之谓也；知死也者，不以害死，安死之谓也。此二者，圣人之所独决也。

凡生于天地之间，其必有死。所不免也。孝子之重其亲也，慈亲之爱其子也，痛于肌骨，性也。所重所爱，死而弃之沟壑，人之情不忍为也，故有葬死之义。葬也者，藏也，慈亲孝子之所慎也。慎之者，以生人之心虑。以生人之心为死者虑也，莫如无动，莫如无发。无发无动，莫如无有可利，则此之谓重闭。

古之人有藏于广野深山而安者矣，非珠玉国宝之谓也，葬不可不藏也。葬浅则狐狸拍之，深则及于水泉。故凡葬必于高陵之上，以避狐狸之患、水泉之湿。此则善矣，而忘奸邪盗贼寇乱之难，岂不惑哉？譬之

【今译】

审慎地把握死亡，使死者不会受到伤害，就叫安死。这二者，只有圣人能够知晓。

凡是生活在天地之间的一切生命，最终都必然会死亡，这是在所难免的。孝子尊重自己的父母，慈祥的父母疼爱自己的子女，真情切入肌肤、骨髓，这是人的天性。所尊重、疼爱的人死后，如果把他们的尸体抛入沟壑，按照人之常情，这是人们不忍心做的，所以就产生了葬送死者的道义。葬就意味着藏，这是慈祥的父母以及孝子应当慎重处理的。慎重地处理，是指从生者的心情出发为死者考虑。从生者的心情出发为死者考虑，没有比使死者不被移动更重要的，也没有比使他们的坟墓不被挖掘开来更重要的。为确保死者不被移动、他们的坟墓不被挖掘开来，没有比让盗墓者无利可图更安全的，这就叫“重闭”。

古代有人被葬在旷野深山里，但是尸体、坟墓都安然无恙的，这不是说要随葬珍珠、玉石、国宝，而是不得不把死者埋葬起来。埋葬得浅了，就会被狐狸掘开；埋葬得深了，就会接触到地下水。所以，一定要将死者埋葬在高耸的土山上，以便避开狐狸的危害以及地下水的浸渍。这样做是不错，但是假如忘记了奸邪之徒、盗贼、乱匪带来的祸害，岂不



prevented, and this is known as the preservation of health. Taking scrupulous care of the dead means that any damage to the dead can be prevented, and this is known as the safeguarding of the dead. Only sages can understand that.

There must be an end to all life of the world. Therefore, death is inevitable. Dutiful sons love their parents, and kindly parents love their children too. It is natural that they love each other heart and soul. According to the nature of human beings, they cannot put up with the simple casting of their beloved ones' corpses into ravines to bury the dead. Burial means to store the dead secretly. Therefore, both kindly parents and dutiful children should take it seriously. From the point of view of the living, taking burial seriously means ensuring that the corpses of their beloved ones will not be touched, and their tombs will not be excavated after they are buried. To maintain the safety of the corpses and tombs, the best way is to bury as few precious things as possible with the dead, so that tomb robbers will be unable to take advantage.

Ancient people used to bury the dead among mountains and valleys. The tombs were safe this way since there was no precious stone, gold or pearls interred with the dead. However, the corpses must be covered correctly. If they are buried too shallow, foxes will uncover them and eat the flesh. If they are buried too deep, they could possibly be damaged by underground water. So, the dead must be buried in the hills to prevent problems such as these. From that point of view, it could have been a good idea. However, we should not overlook other problems caused by bandits, robbers or



【原文】

若瞽师之避柱也，避柱而疾触杙也。狐狸水泉奸邪盗贼寇乱之患，此杙之大者也。慈亲孝子避之者，得葬之情矣。善棺槨，所以避蝼蚁蛇虫也。今世俗大乱之主，愈侈其葬则心非为乎死者虑也，生者以相矜尚也。侈靡者以为荣，俭节者以为陋，不以便死为故，而徒以生者之诽誉为务，此非慈亲孝子之心也。父虽死，孝子之重之不息；子虽死，慈亲之爱之不懈。夫葬所爱所重，而以生者之所甚欲，其以安之也，若之何哉？

民之于利也，犯流矢，蹈白刃，涉血盭肝以求之。野人之无闻者，忍

【今译】

也是同样糊涂吗？这就如同盲人乐师躲避柱子一样，虽然避开了柱子，却猛地撞到尖木桩上。狐狸、地下水、奸邪之徒、盗贼、乱匪招致的祸害，那可比尖木桩要严重得多。慈祥的父母、孝子埋葬死者能够避开这些祸害，就合乎葬的本质了。用上好的材料制作棺槨，为的是避免蝼蚁蛇虫的危害。当今世上极为混乱，君主举办的丧葬越来越奢侈，他们内心并非在为死者考虑，而是生者之间互相夸耀，争出人上。奢侈浪费被视为荣耀，俭省节约被当作鄙陋，根本不把对死者有利的事情放在心上，而仅仅关注别人的毁谤与赞誉，这不合于慈祥的父母以及孝子的心意。父母虽然死了，孝子对他们的尊重不会减少；子女虽然死了，慈祥的父母对他们的疼爱不会减弱。埋葬自己所疼爱、尊重的人，却是为了满足生者最大的欲望，这样一来，死者怎么能够安息呢？

利益是百姓肯冒着飞箭、踩着利刃、披肝沥胆地追求的东西。野蛮



other wicked people. That is somewhat like a blind person trying to circumvent some huge poles—even though the poles might be circumvented, he bumps into some sharp trunks instead. Problems caused by foxes, underground water, bandits, robbers or other wicked people can be much more serious than those sharp trunks. If kindly parents and dutiful children can manage to avoid these problems for their beloved dead, they can act in accordance with the proper meaning of burial. The inner and outer coffins are to be made of wood of high quality to prevent damage by ants, mole crickets, snakes or other harmful insects or animals. We face a very troubled time now. Funeral ceremonies held by contemporary sovereigns are becoming evermore extravagant. They do so in order to show off their wealth, and they do not take the dead into consideration at all. Nowadays it is considered honourable to handle funeral ceremonies luxuriously while dishonourable to handle them economically. Thus, the interests of the dead are totally overlooked because people are concerned with nothing but the evaluations of others, and that is against the wishes of kindly parents and dutiful children. Dutiful sons' respect for their fathers will continue even though their parents are dead. Similarly, kindly parents' love for their children will last even though their children are dead. From this point of view, how can the living only consider their own wishes when funeral ceremonies for their respected and beloved dead are held? How could the dead rest in peace if this is the case?

Some people would risk their lives and go through fire



【原文】

亲戚兄弟知交以求利。今无此之危，无此之丑，其为利甚厚，乘车食肉，泽及子孙，虽圣人犹不能禁，而况于乱？国弥大，家弥富，葬弥厚。含珠鳞施，夫玩好货宝，钟鼎壶滥，舆马衣被戈剑，不可胜其数。诸养生之具，无不从者。题凑之室，棺槨数袭，积石积炭，以环其外。奸人闻之，传以相告。上虽以严威重罪禁之，犹不可止。且死者弥久，生者弥疏；生者弥疏，则守者弥怠；守者弥怠而葬器如故，其势固不安矣。世俗之行丧，载之以大輅，羽旄旌旗、如云倮翼以督之，珠玉以佩之，黼黻文章

【今译】

而不懂礼义的人会残忍地牺牲自己的父母、兄弟、朋友来追求利益。如今盗墓者无须经历这样的危险，无须蒙受这样的耻辱，就可以获得丰厚的利益，乘车吃肉，惠及子孙，这种情形，即便圣人当政尚且不能禁止，何况乱世的昏君呢？国家越大，家庭越富有，陪葬的物品就越丰厚。死者口里含的珍珠、身上穿的玉衣，玩好、宝物，钟、鼎、壶、滥，车、马、衣、被、戈、剑，举不胜举。各种养生器物无不随葬。墓室用成千上万根大木头层层累积而成，数重棺槨层层相迭，外面用石头、木炭环绕起来。奸邪之徒闻知此事，互相转告。君主尽管采用严刑重罚予以禁止，但仍然禁而不止。再者，死者去世的时间越久，生者对他们的思念就越淡；生者对他们的思念越淡，守墓人就越懈怠；尽管守墓人懈怠，但陪葬的器物却没有改变，这样一来，墓穴势必不安全了。世俗的人们举行葬礼，用大车运载棺柩，车上插着各种旗帜，装饰着绘有云气的倮翼，棺柩



and water to follow their self-interests, and some brutal and uneducated people would even benefit themselves at the cost of their parents', relatives', brothers' or good friends' lives. For tomb-robbers, all these risks and humiliations can be avoided. Moreover, they can obtain huge advantages, lead comfortable lives and benefit their offspring. Under such circumstances, if even sage sovereigns cannot manage to stop them, needless to say what will happen to the fatuous sovereigns of the contemporary troubled times. The stronger a state is and the wealthier a family is, the more luxurious the funeral ceremonies will be. Infinite precious things such as pearls (pearls used to be put in the mouths of the dead in ancient China), jade, bells, cauldrons, pots, basins, carts, horses, clothes, quilts, spears, swords and other antiques are buried along with the dead. Everything used to preserve good health is prepared for the dead as well. As for the most luxurious tombs, there are many inner and outer coffins covering one another; moreover, graves are stuffed and covered with layers of stone or charcoal. When wicked people get this information, they will spread it everywhere. As a result, tomb-robbers will not be stopped even though sovereigns have taken strict measures to forbid their actions. In addition, the longer the dead have been buried, the less their family members will think of them, and as a result, people sent to take care of their tombs will become less dutiful. Nevertheless, those precious items buried along with the dead are still the same. Thus, these tombs will become more and more unsafe. Nowadays, it is very common to carry



【原文】

以飨之，引缚者左右万人以行之，以军制立之然后可。以此观世，则美矣侈矣；以此为死，则不可也。苟便于死，则虽贫国劳民，若慈亲孝子者之所不辞为也。

【今译】

用珠玉点缀，而且绘制着各种美丽的花纹，两侧上万人手执束棺的绳索牵引灵车行进，丧葬的队伍须用军法指挥才行。这种葬礼如果旨在给世人观赏，是既华美又盛大的；但是用于安葬死者，却不行。倘若厚葬能够对死者有利，即使它会导致国家贫困、人民劳苦，慈祥的父母和孝子也都会在所不辞。

安死

【原文】

三曰——

世之为丘垄也，其高大若山，其树之若林，其设阙庭、为宫室、造宾阼也若都邑，以此观世示富则可矣，以此为死则不可也。夫死，其视万岁犹一瞬也。人之寿，久之不过百，中寿不过六十，以百与六十为无穷者之虑，其情必不相当矣。以无穷为死者之虑则得之矣。

今有人于此，为石铭置之垄上，曰：“此其中之物，具珠玉玩好财物

【今译】

世人修筑的坟墓，山一般高大，坟墓周围种的树，森林一般众多，墓地修建的墓阙、庭院、宫室、台阶，都如同都邑一样。这用来给世人观赏或夸耀自己的财富，是可以的；但是用于安葬死者却不行。对死者而言，一万年也不过是短短的一瞬。人的寿命，长的不过一百岁，中等的不过六十岁。从百岁或六十岁的寿命的角度出发去替无穷无尽的时间做打算，势必不合乎实际情况。把死者放在无穷无尽的时间中考虑，才能掌握丧葬的本质。

假如有一人丧葬死者时在墓碑上刻上：“这个墓穴里陪葬的珠



the coffin on a huge, magnificent hearse decorated with various banners, extravagant ornaments, precious jade and beautiful patterns. In addition, there are also tens of thousands of people pulling the tugs on both sides of the coffin to lead the hearse. Thus, it is not possible to direct such a great procession without military organization. This kind of funeral ceremony is magnificent and resplendent enough if it is aimed at showing off the wealth and power of the hosts. However, it is not suitable for the dead. If it were really convenient for the dead, kindly parents and dutiful sons would not hesitate to dissipate all the family fortunes, or all the state treasure to arrange funeral ceremonies.

3. On Safeguarding the Dead

Nowadays, it is very common to build huge mausoleums. They are usually as high as mountains, and the woods surrounding them are as large as forests. Moreover, they are built as a city with central buildings, halls, kiosks, and stairs—even with palaces. This is acceptable if they are only used to show off the affluence of the hosts. However, it is not suitable for the dead. For the dead, ten thousand years is nothing but a flash. Normally, the longest lifespan of human beings is no more than one hundred years, and the average lifespan is about sixty years. From this point of view, how could human beings with a lifespan of one hundred years or even sixty years prepare things for the dead? Only when the infinity of time is taken into serious consideration can the



【原文】

宝器甚多，不可不掘，掘之必大富，世世乘车食肉。”人必相与笑之，以为大惑。世之厚葬也有似于此。自古及今，未有不亡之国也；无不亡之国者，是无不掘之墓也。以耳目所闻见，齐、荆、燕尝亡矣，宋、中山已亡矣，赵、魏、韩皆亡矣，其皆故国矣。自此以上者亡国不可胜数，是故大墓无不掘也。而世皆争为之，岂不悲哉？

君之不令民，父之不孝子，兄之不悌弟，皆乡里之所釜鬲者而逐之，惮耕稼采薪之劳，不肯官人事，而祈美衣侈食之乐，智巧穷屈，无以为之，于是乎聚群多之徒，以深山广泽林藪，扑击遏夺，又视名丘大墓葬之

【今译】

玉、玩好、财物、宝器非常多，必须要发掘开它，掘开它就一定能获得大量的财富，子孙后代都可以乘车吃肉。”人们一定会嘲笑他，觉得他太糊涂。当今世上的厚葬与这种情况很相似。从古到今，没有不灭亡的国家；没有不灭亡的国家，因而就没有不被挖掘的坟墓。就我们耳闻目睹的来说，齐国、楚国、燕国都曾经灭亡过，宋国、中山国已经灭亡了，赵国、魏国、韩国都灭亡了，它们都已经作古。在它们之前灭亡的国家不计其数，所以，大的坟墓没有不被掘开的。但是世人却争相建造大墓，难道不可悲吗？

不听从国君命令的人，不孝顺父母的儿子，不尊敬兄长的弟弟，都是被乡里打发一口烧饭的锅就驱逐出去的人。他们害怕耕地、砍柴的辛苦，不肯为官府做事，而企慕锦衣玉食，智谋巧诈用尽，仍无法做到，于是就聚集很多人，凭借深山、大湖、树林和沼泽，拦劫掠夺，又探察陪



essence of burial be well grasped.

Suppose that someone inscribed an inscription on a gravestone as follows: "Uncountable treasures such as pearls, jade, precious antiques and other invaluable things are buried along with the dead. Do rob the tomb. Whoever does that will obtain huge amounts of treasure. Moreover, all of your offspring can travel by carriage and enjoy excellent food and meat." If this is the case, he would be derided and considered to be the stupidest of people. The contemporary vogue for holding magnificent funeral ceremonies is somewhat the same. Throughout human history, there is not one state that has not eventually been ruined. Likewise, there is not yet one tomb that has not been robbed. As far as I know, states such as Qi, Chu and Yan had all been ruined. The regimes of Song and Zhong Shan had been toppled. Zhao, Wei and Han had all been overthrown. Moreover, numerous states had been ruined before and since then as well. Hence, none of the huge tombs have yet remained untouched. Nevertheless, people of our time are vying with each other to build even larger tombs. Isn't it lamentable to do so?

As for those who are disobedient to their sovereign, and fail to treat their parents with filial piety or their elder brothers with respect, the local people should send them away with a cooking pot. These people are usually too lazy to do farm work or hack firewood to make a living. Nor would they accept tasks assigned to them by the local government. However, they look forward to all kinds of extravagance. They cannot fulfil this wish by themselves even though they



【原文】

厚者，求舍便居，以微扣之，日夜不休，必得所利，相与分之。夫有所爱所重，而令奸邪盗贼寇乱之人卒必辱之，此孝子忠臣亲父交友之大事。尧葬于谷林，通树之；舜葬于纪市，不变其肆；禹葬于会稽，不变人徒；是故先王以俭节葬死也，非爱其费也，非恶其劳也，以为死者虑也。

先王之所恶，惟死者之辱也。发则必辱，俭则不发，故先王之葬，必俭、必合、必同。何谓合？何谓同？葬于山林则合乎山林，葬于阡隰则

【今译】

葬物品丰厚的大墓，在附近找到便利的住所，暗地里挖掘，日夜不停，一定要得到陪葬的财物，共同瓜分。自己所疼爱、尊重的人，死后却遭到奸邪之徒、盗贼、乱匪的凌辱，这是孝子、忠臣、慈父、挚友应当关切的大事。尧死后葬在谷林，坟墓上种满了树；舜死后葬在纪市，市上的作坊、店铺没作任何变动；禹死后葬在会稽，没有烦扰那里的民众。因此古代帝王是本着节俭原则安葬死者，不是吝惜钱财，也不是讨厌耗费人力，而是为死者考虑。

古代帝王所讨厌的，是使死者受到侮辱。坟墓被盗贼掘开，死者肯定要受到凌辱，如果陪葬物品俭约，坟墓就不会被盗掘。所以，古代的帝王安葬死者，一定要俭，一定要合，一定要同。什么叫合？什么叫同？葬在山林就与山林合为一体，葬在山坡或低洼潮湿的地方就与山坡或



have cudgeled their brains for it. But they will get together and settle in mountains, by rivers or in forests to take opportunity to plunder passers-by. They will also look for huge tombs with the dead and their many possessions buried inside. Then they will move to convenient abodes located near these tombs so that they can dig at them secretly day and night. They will not stop until they obtain the precious things they desire, and share them with each other. The problem faced by dutiful sons, loyal officials, kindly parents and close friends is that their beloved ones will be humiliated by these base bandits, devilish robbers and foreign invaders of these troubled times, so attention must be paid. Yao was buried at Gu Lin and numerous trees were planted around the tomb. Shun was buried near the market of Ji, but the workshops and stores of the market were kept intact. Yu was buried in Kuai Ji, but the local people were not burdened by the burial. Hence, sovereigns of ancient times handled funeral ceremonies very economically. But instead of acting out of frugality, they did so out of love and care for the dead.

What sovereigns of ancient times hated most was the humiliation imposed on their beloved dead, and they would definitely be humiliated if their tombs were excavated and robbed. The tombs' safety could only be safeguarded if funerals were handled as simply as possible. So, funeral ceremonies held by sovereigns of ancient times were frugal, suitable and fit. Suitable and fit meant that if they were buried in the forest, the customs of the forest area were respected and complied with. And the customs of the



【原文】

同乎阪隰，此之谓爱人。夫爱人者众，知爱人者寡。故宋未亡而东冢扣，齐未亡而庄公冢扣，国安宁而犹若此，又况百世之后而国已亡乎？故孝子忠臣亲父交友不可不察于此也。夫爱之而反危之，其此之谓乎。《诗》曰：“不敢暴虎，不敢冯河，人知其一，莫知其他。”此言不知邻类也。故反以相非，反以相是。其所非方其所是也，其所是方其所非也。是非未定，而喜怒斗争反为用矣。吾不非斗，不非争，而非所以斗，非所以争。故凡斗争者，是非已定之用也。今多不先定其是非而先疾斗争，此惑之大者也。

鲁季孙有丧，孔子往吊之。入门而左，从客也。主人以玊璠收，孔

【今译】

低洼潮湿的地方融为一体。这就叫爱人。爱别人的人是很多的，但真正知道如何去爱别人的却很少。因此，宋国灭亡之前，东冢就被盗掘；齐国灭亡之前，庄公的墓就被盗掘。国家安定的时候尚且如此，何况百世以下国家已经灭亡之后呢？所以，孝子、忠臣、慈父、挚友对此必须要明察。本着爱死者的原则却反而使他们受到危害，大概就是指厚葬吧。《诗》中说：“不敢赤手空拳跟老虎搏斗，不敢没有舟楫过河。人们只知其一，不知其余。”这就说不知道类推。所以，忽而反对，忽而赞同。他们反对的正是自己所赞同过的，赞同的正是自己所反对过的。是非还没有定论，就开始喜怒斗争了。我不反对斗，不反对争，但是反对人们不名真相就糊里糊涂争斗。因此，争斗，一定要在是非有了定论以后才能进行。如今的大多数的人不是首先明确是非，而是急急忙忙地争斗，这是最为糊涂的事了。

鲁国季孙氏举办丧事的时候，孔子前去吊丧。进门之后，站到左边



lowlands were respected and complied with if they were buried there. That was what was known as "feeling deeply attached to the people". Many people love others. However, few of them know how to love others correctly. So, the Eastern Mausoleum was robbed even before the state of Song was ruined, and the tomb of Duke Zhuang was robbed even before the state of Qi was ruined as well. Incidents like this happened even though these states were still in existence, needless to say what would happen to those luxurious tombs after these states were ruined. Therefore, dutiful sons, loyal officials, kindly parents and close friends of the beloved dead should all take these factors into consideration. Otherwise, harm will be caused to them despite their love. So, it is said in *Shijing*, "Not daring to fight a tiger bare-handedly and to cross a river without taking the boat, everyone knows base people harm others, but they don't know they can harm their beloved one too." It shows that some people are incapable of analogizing relationships among things. Thus, they cannot tell right from wrong. As a result, they will take right for wrong and take wrong for right. And they will begin to fight even before an objective conclusion on the actual situation has been drawn. I am not against fighting or military action, but I do not think it is right for people to begin fighting even before the actual situation is understood. So, do not begin any fight until the final conclusion on the actual situation is drawn. Isn't it muddle-minded for contemporary people to launch fights in a hurry even before the actual situation is understood?



【原文】

子径庭而趋，历级而上，曰：“以宝玉收，譬之犹暴骸中原也。”径庭历级，非礼也。虽然，以救过也。

【今译】

宾客应在的位置。主人把宝玉放进棺材，孔子快步穿过庭院中央，一级级地登上台阶，说：“用宝玉陪葬，跟把尸体暴露在原野上没有区别。”穿过庭院中央、登上台阶是不合于客人应守的礼仪的；虽然不合礼仪，但孔子这样做是为了阻止别人犯错误。

异宝

【原文】

四曰——

古之人非无宝也，其所宝者异也。孙叔敖疾，将死，戒其子曰：“王数封我矣，吾不受也。为我死，王则封汝，必无受利地。楚、越之间有寝之丘者，此其地不利，而名甚恶。荆人畏鬼，而越人信机。可长有者，其唯此也。”孙叔敖死，王果以美地封其子，而子辞，请寝之丘，故至今不

【今译】

古人并非没有宝物，只是他们所宝贝的东西不同。孙叔敖得病后生命垂危的时候，告诫他的儿子说：“君主曾经几次想赏赐给我土地，我都没有接受。我死后，君主如果要赏赐给你土地，你千万不要接受土壤肥沃的地方。楚国与越国之间有个地方叫寝之丘，那里土质不好，而且地名又很难听。楚国人害怕鬼神，而越国人迷信灾祥。可以长期拥有的，只有这块土地了。”孙叔敖死后，楚王果真要把良田美地分封给他的儿子，却被他推辞了，他请求寝之丘，所以直到今天仍然没有失去这块



While the Jisuns of the state of Lu were holding a funeral ceremony, Confucius went to offer his condolences. He stepped past the gate and stood among other guests on the left side of the yard. At the moment when the host was about to put precious jade into the coffin, Confucius walked across the yard, stepped up to him and said, "If you are going to put precious jade into the coffin, it would make no difference from that you were to cast the corpse into the wild." As a guest, it was against the rules of propriety for Confucius to cross the yard and stand on the stairs directly. However, Confucius was unimpeachable because he was correcting the misconduct of others.

4. On Treasuring Various Things

It was not that people of ancient times did not have any treasure. However, things they cherished were different from the treasures loved by the people of contemporary times. When Sun Shu'ao was dying, he called on his son and told him, "His Majesty has tried many times to bestow some land on me, but I rejected his offer every time. After I die, he will definitely bestow some land on you. Make sure that you do not accept any fertile land located in good areas. Along the border between the state of Chu and the state of Yue, there is a place called Qin Zhi Qiu. The soil there is sterile and the name of this land is also hateful. People of the state of Chu are afraid of ghosts and people of Yue believe in omens. If you want to keep a land for a long time, this land should be



【原文】

失。孙叔敖之知，知不以利为利矣，知以人之所恶为己之所喜，此有道者之所以异乎俗也。

五员亡，荆急求之，登太行而望郑曰：“盖是国也，地险而民多知，其主俗主也，不足与举。”去郑而之许，见许公而问所之。许公不应，东南向而唾。五员载拜受赐曰：“知所之矣。”因如吴。过于荆，至江上，欲涉，见一丈人，刺小船，方将渔，从而请焉。丈人度之，绝江，问其名族，则不肯告，解其剑以予丈人，曰：“此千金之剑也，愿献之丈人。”丈人不肯受曰：“荆国之法，得五员者，爵执圭，禄万檐，金千镒。昔者子胥过，吾犹不取，今我何以子之千金剑为乎？”五员过于吴，使人求之江上，则

【今译】

封地。孙叔敖是智慧的，他知道如何从人们通常认为没有利益的东西中得到利益，知道把人们通常所讨厌的东西当作自己所喜爱的，这就是有道之人与世俗的人们不同的地方。

伍员出逃后，楚国紧急追捕他，伍员登上太行山望着郑国的方向说：“这个国家地势险阻而且人们富有智慧，但是它的君主昏庸，不足以跟他一起图谋大事。”离开郑国而到了许国。他拜见许国的国君并询问他自己该到哪里去。许国国君没有说话，而是向东南方向吐了一口唾沫。伍员拜了两次接受赐教，他说：“我知道自己该到哪里去了。”于是来到吴国。他路过楚国的时候，到达长江岸边，想要涉江，看见一个老人，划着一条小船，将要出去打鱼，于是请求老人渡他过江。老人将他渡过了江以后，他询问老人的名字，老人却不肯告诉他，他解下自己身上佩带的宝剑赠送给老人，说：“这把宝剑价值千金，我想把它献给您老人家。”老人不肯接受，他说：“按照楚国的法律，能活捉伍员的人，会被授予执圭的爵位、一万石的俸禄以及一千镒黄金。以前伍员过江的时候，我都不肯活捉他去领赏，我现在要你价值千金的宝剑做什么？”伍员



the right choice for you." After Sun Shu'ao died, the sovereign of Chu offered some good land to his son as expected. However, he rejected it and asked for Qin Zhi Qiu instead, and has maintained it till now. Sun Shu'ao was wise enough to make profits from things normally considered unprofitable and cherish things normally disliked by others. That is the difference between sensible people and the ordinary ones.

While Wu Yuan was in exile, the state of Chu was hunting for him. He climbed Tai Hang Mountain, viewed the territory of the state of Zheng from the top and said, "This state is full of dangerous places. The people are intelligent, but the sovereign himself is too insensible to take great actions along with them." So he left Zheng and went to the state of Xu. He talked to the sovereign of Xu and asked him where he should go. However, the sovereign did not say anything to him but only spat towards the southeast. Wu Yuan understood what he meant. He bowed to him twice and said, "I see." He then went to the state of Wu. When he arrived at the Yangtze River and was ready to cross it, he saw an old man who was about to go fishing in a small boat. He begged the old man for help. After the old man carried him to the other side of the river, he asked his name. But the old man did not tell him. He took off his sword, presented it to the old man and said, "This sword is very precious and worth one thousand *jin* of gold. Please take it." The old man did not accept the sword. He said, "According to the law of the state of Chu, whoever catches Wu Yuan will be conferred the



【原文】

不能得也，每食必祭之，祝曰：“江上之丈人！天地至大矣，至众矣，将奚不有为也？而无以为。为矣而无以为之。名不可得而闻，身不可得而见，其惟江上之丈人乎？”

宋之野人，耕而得玉，献之司城子罕，子罕不受。野人请曰：“此野人之宝也，愿相国为之赐而受之也。”子罕曰：“子以玉为宝，我以不受为宝。”故宋国之长者曰：“子罕非无宝也，所宝者异也。”

今以百金与抟黍以示儿子，儿子必取抟黍矣；以和氏之璧与百金以示鄙人，鄙人必取百金矣；以和氏之璧、道德之至言以示贤者，贤者必取

【今译】

到达吴国以后，派人到长江上寻找那位老人却没有找到，他每次吃饭的时候都要祷告说：“长江上的老人啊！天地之大，养育万物，天地何所不为？但是却无为。有为却奉行无为。您的名字不可得知，您的身影不可得见，能做到这一步的，恐怕只有江上老人了！”

宋国的农夫在耕地的时候得到一块美玉，将它献给司城子罕，子罕不肯接受。农夫恳求道：“这是小人的宝贝啊，希望相国大人您赏脸收下吧。”子罕说：“您把美玉当作宝贝，而我却把不接受美玉当作宝贝。”所以，宋国的老人说：“子罕并非没有宝贝，只不过他所宝贝的是不同的东西。”

如果把一百斤黄金与一个饭团同时摆放在小孩面前，小孩一定会抓起饭团；如果把和氏璧与一百斤黄金同时摆放在鄙陋无知的人面前，无知的人一定会抓起黄金；而如果把和氏璧与最符合大道的言论同时摆放在贤人面前，贤人一定会选择最符合大道的言论。智慧越精深，所



rank of 'Zhi Gui' and given ten thousand *dan* of grain along with one thousand *yi* of gold. Previously, when Wu Zixu was passing here, I did not catch him for the sake of these huge awards, so why would I want your precious sword?" After Wu Yuan arrived in the state of Wu, he sent people to the Yangtze River to look for the old man, but they could not find him. After that, Wu Yuan would pray for him at the beginning of every meal. He said, "The old man on the Yangtze River! Heaven and Earth are big and uncountable things of the world are nurtured by them. Is there anything beyond the limits of Heaven and Earth? However, they just let things take their own course. You are doing everything by letting everything take its own course, your name is unknown, and your figure cannot be seen. Who else can reach this realm besides the old man on the Yangtze River!"

One uneducated farmer of the state of Song found a piece of jade while he was ploughing the field. He presented it to Sicheng Zihan. However, Zihan refused to take it. The farmer insisted and said, "This is my most valuable treasure. Please take it." Zihan said, "You regard the jade as invaluable. However, I regard not accepting bribe as invaluable." So, the old and sensible people of the state of Song praised him and said, "It is not that Zihan does not want any treasure at all. However, the things he cherishes are unusual compared with the things people normally regard as treasures."

Suppose that both one hundred *jin* of gold and some food were offered to a child at the same time, he would definitely



【原文】

至言矣。其知弥精，其所取弥精；其知弥粗，其所取弥粗。

【今译】

选择的东西就越珍贵；智慧越粗浅，所选择的东西就越粗陋。

异用

【原文】

五曰——

万物不同，而用之于人异也，此治乱存亡死生之原。故国广巨，兵强富，未必安也；尊贵高大，未必显也；在于用之。桀、纣用其材而成其亡，汤、武用其材而成其王。

汤见祝网者，置四面，其祝曰：“从天坠者，从地出者，从四方来者，皆离吾网。”汤曰：“嘻！尽之矣。非桀其孰为此也？”汤收其三面，置其一面，更教祝曰：“昔蛛蝥作网罟，今之人学纣，欲左者左，欲右者右，欲

【今译】

万物不同，不同的人对他们的应用也不同，这就是治乱、存亡、生死的根源。因此，国土广大，兵力强盛，国家富庶，也未必就能够安宁；地位尊贵高大，也未必就能够显赫；关键在于如何使用这些有利条件。桀、纣运用自己的才智却导致了灭亡；汤、武王运用自己的才智却成就了王业。

汤看见一个人在四面设置起一个网，并且对着它祷告说：“从天上掉下来的，从地里长出来的，从四面八方来的，都落入我的网中。”汤说：“嘻！都一网打尽了。除了桀谁还会做这种事呢？”汤收起三面网，只立起一面，改变了祷告之辞：“过去蜘蛛结网，现在人们也学着织网。想往



take the food. Suppose that both the He Shi Jade and one hundred jin of gold were offered to a coarse, uneducated person, he would definitely take the gold. Suppose that both the He Shi Jade and some perfect thoughts in accordance with Tao were offered to a sensible person at the same time, he would definitely take the thoughts. The more intelligent one is, the better his choice will be. Contrarily, the more ungainly one is, the coarser his choice will be.

5. On Various Functions

Things of the world are different from one another, and different people will use them in different ways. Therefore, some states are in order but others are in disorder; some can survive but others will be ruined; some people can live but others will lose their lives. Hence, the security of a state cannot always be guaranteed even though it might have a vast territory, a formidable military force and a huge amount of wealth. Similarly, fame cannot always be guaranteed even though a person might have a high, honourable and powerful position. The only factor that really matters is how to make good use of these favourable conditions. Jie and Zhou used their talents to facilitate the process of perdition. Tang and Wu used their talents to unify the world.

Once Tang saw someone set up nets on all four sides and pray, "Everything, whether it falls from Heaven, originates from the ground or comes from all around, will fall into my nets." Tang said, "Oh, my God! Everything will be



【原文】

高者高，欲下者下，吾取其犯命者。”汉南之国闻之曰：“汤之德及禽兽矣。”四十国归之。人置四面，未必得鸟；汤去其三面，置其一面，以网其四十国，非徒网鸟也。

周文王使人相池，得死人之骸，吏以闻于文王，文王曰：“更葬之。”吏曰：“此无主矣。”文王曰：“有天下者，天下之主也；有一国者，一国之主也。今我非其主也？”遂令吏以衣棺更葬之。天下闻之曰：“文王贤矣，泽及骸骨，又况于人乎？”或得宝以危其国，文王得朽骨以喻其意，故圣人于物也无不材。

孔子之弟子从远方来者，孔子荷杖而问之曰：“子之公不有恙乎？”

【今译】

左的就往左，想往右的就往右，想往上的就往上，想往下的就往下，我的网只捕获那些违犯天命的。”汉水以南的国家听说后都说：“汤的德行已经施及禽兽了。”四十个国家归附了他。在四面设置起网的人，未必能捕捉到鸟；汤把三面的网都撤了，只设置一面，却获得了四十个国家，他的网不仅仅是用来捕捉鸟的啊。

周文王派人挖掘池塘的时候，挖出一具死人的尸骸，主管的官吏把这件事禀报了文王。文王说：“另行安葬了它。”官吏说：“这具尸骸没有主人啊。”文王说：“拥有天下的君主，就是天下人的主人；拥有一个国家的君主，就是一个国家的人民的主人。难道我不是它的主人吗？”于是命令那个官吏给尸骸准备好寿衣、棺材，重新安葬了它。天下人闻知此事都说：“文王真是贤德啊。他的恩德施及尸骨，更何况是他的人民呢？”有的人得到宝贝却危害了自己的国家，文王得到一具尸骸却通过它让天下人晓谕自己的旨意，所以，在圣人眼里，任何东西都不是没用的。

孔子的弟子中有一个刚从远方回来，孔子扛着手杖问他：“您的祖



enmeshed in his nets. Whoever would do that except for Jie?" Tang cast aside the nets on three sides to leave only one open and prayed, "Previously, spiders wove cobwebs. And now we are following spiders to make and use nets. Go anywhere you want, right, left, high in the sky or deep underneath the ground. My net only catches those who have acted against the will of Heaven." When the people of those states located to the south of the Han River heard it, they told each other, "Tang is such a virtuous person that even birds and animals benefit from his virtues." As a result, forty countries submitted to his authority voluntarily. As for those who have set up nets on all four sides, they might not catch any birds. His net was used not only for catching birds—Tang got rid of the nets on three sides and only kept one, so he could catch forty countries.

Once, King Wen of the Zhou Dynasty had a pond dug and the workers found a human skeleton there. The official in charge of construction reported this to King Wen. King Wen said, "Please bury it at another place." The official said, "But we cannot find his host." King Wen said, "Whoever has unified the world should be the host of the world. Whoever has unified a state should be the host of that state. Am I not the host?" He then ordered the official to prepare shrouds and a coffin to bury the skeleton. When people heard this story, they all said, "How benevolent King Wen is! If even a skeleton is treated this way, needless to say how well he will treat his people." Some sovereigns endangered their states after they obtained some treasures. However, King Wen



【原文】

搏杖而揖之，问曰：“子之父母不有恙乎？”置杖而问曰：“子之兄弟不有恙乎？”杖步而倍之，问曰：“子之妻子不有恙乎？”故孔子以六尺之杖，谕贵贱之等，辨疏亲之义，又况于以尊位厚禄乎？

古之人贵能射也，以长幼养老也。今之人贵能射也，以攻战侵夺也。其细者以劫弱暴寡也，以遏夺为务也。仁人之得饴，以养疾侍老也。跖与企足得饴，以开闭取榷也。

【今译】

父平安无恙吗？”拿着手杖拱手行礼后问他：“您的父母平安无恙吗？”放下手杖问道：“您的兄弟都平安无恙吗？”拖着手杖转过身去问道：“您的妻子、儿女都平安无恙吗？”所以，孔子能通过六尺的手杖来表明贵贱的等级，辨明亲疏的意义，又何况用尊贵的爵位与优厚的俸禄呢？

古人重视射箭的技术，因为他们靠射猎的野物养育小孩、赡养老人。今人重视射箭的技术，因为可以用来攻城掠地。小到用来劫掠弱者、欺侮孤寡之人，目的都是为了掠夺。仁义的人得到糖果，用来调养病人、侍奉老人。跖与企足得到糖果，却用来拨开人家的门闩。



universalized his principles by reburying the skeleton. So, from the point of view of the sages, nothing is useless when they can make good use of everything.

When one of his pupils returned from his hometown, Confucius put his stick on his shoulder and asked him, "Was your grandfather in good shape?" He then held the stick in his hand and asked, "Were your parents in good shape?" After that, he put down the stick and asked, "Was your big brother in good shape?" Then he turned back, walked slowly and asked, "Were your wife and children in good shape?" Using a two-meter long stick, Confucius clarified the difference of various ranks and the relationship among relatives. So what will happen when high positions and generous salaries are used in clarifying the distinctions among people?

People of ancient times laid much stress on the skills of archery because the young and the old were supported with the quarry. People of contemporary times lay much stress on the skills of archery too, because they can be used to attack other states and take over their territories. In a narrow sense, these skills can be used to override and plunder orphans and widows. When kind people got some candy, they would use it to nourish their patients or treat the old. When Zhi and Qi Zu got some candy, they would use it to prod the latches of their victims.



仲冬纪第十一 至忠 忠廉 当务 长见

仲冬

【原文】

—曰—

仲冬之月：日在斗，昏东壁中，旦轸中。其日壬癸，其帝颛顼，其神玄冥。其虫介，其音羽。律中黄钟，其数六。其味咸，其臭朽。其祀行，祭先肾。冰益壮，地始坼。鹖鴠不鸣，虎始交。天子居玄堂太庙，乘玄辂，驾铁骊，载玄旗，衣黑衣，服玄玉，食黍与藟。其器宏以弇。

【今译】

仲冬十一月，太阳位于斗宿。黄昏时分，东壁宿出现在正南方；拂晓时刻，轸宿出现在正南方。仲冬在天干中属壬癸水。这一时节的主宰之帝是颛顼，帝的辅佐之神是玄冥，应时的动物是生有甲壳的龟鳖之类，代表声音是羽，相应的音律是黄钟。这个月的数字是六，味道是咸，气味是朽气，要举行行祭，代表性的祭品是肾脏。冰冻得更加坚实，地面封冻并开始出现裂缝。鹖鴠停止鸣叫，老虎开始交配。天子住在北向明堂正中的房间，乘坐黑色的车子，用黑色的马驾车，车上插着黑色的旗帜；天子穿黑色的衣服，佩戴黑色的玉。吃的食物是黍米和猪肉，祭祀时用的器物宏大而口小。



Records on the Second Month of the Winter Season

1. The Second Month of the Winter Season

During the second month of the winter season, the sun is moving to the same place as Dou (a group of six stars belonging to Sagittarius). At twilight Dong Bi (a group of two stars including γ of Pegasus and α of Andromeda) is in the south of the sky and at dawn Zhen (a group of four stars, including γ , δ , ϵ and β of Corvus) is also in the south. The Heavenly Branches of this time are Ren and Gui. The god in charge of this period is Zhuan Xu and his assistant is Xuan Ming. The representative creatures of this time are crustaceans. The note is Yu. The corresponding pitch is Huang Zhong (#C). The number is six. The corresponding flavour of this time is salty. And the smell of it is somewhat like that of dead wood. At this time, sacrifice is held indoors. The main offering should be animal kidney. The ice gets thicker and thicker. The ground freezes up and begins to crack on the surface. The He Dan (a type of bird) stops singing and tigers begin to mate. The Son of Heaven stays in the room located in the middle of the north-facing hall named "Xuan Tang". He travels in a black carriage pulled by black horses when he goes out. The banner on the carriage is also black. The Son of Heaven wears a black robe and black jade as well. He normally eats millet and pork. Vessels used for rites have big bellies and small brims.



【原文】

命有司曰：“土事无作，无发盖藏，无起大众，以固而闭。”发盖藏，起大众，地气且泄，是谓发天地之房。诸蛰则死，民多疾疫，又随以丧，命之曰畅月。

是月也，命阍尹，申宫令，审门闾，谨房室，必重闭。省妇事，毋得淫，虽有贵戚近习，无有不禁。乃命大酋，秫稻必齐，粢蘖必时，湛醴必洁，水泉必香，陶器必良，火齐必得，兼用六物，大酋监之，无有差忒。天

【今译】

天子命令司徒道：“不要兴举土工，不要打开收藏起来的東西，不要大规模征集民众，以顺应天地的闭藏。”如果打开收藏的东西，或者大规模征集民众，地气就会发泄，这叫开启天地的闭藏。这样一来，蛰伏的昆虫、动物就会死掉，百姓中就会流行疫病，并且随之死亡。本月被命名为“畅月”（不生之月）。

这个月，命令阍人首领申明宫中的禁令，严加注意宫室的门与各个房室，确保层层紧闭。减轻妇女的工作，不得有淫乱举动，即使皇室的宗亲或者宠幸的嬖人也都要严格遵从。命令掌管制酒的官吏监制酿酒，高粱、稻米务必备齐，酒麴、酒蘖的制作务必及时，浸泡、蒸煮的工序务必清洁，所用的水务必甘美，使用的陶器务必上乘，酿制的火候必须



The Son of Heaven issues an order to the minister in charge of education and cultural affairs as follows: "Stop all construction. Do not uncover things stored in cellars or vessels. Do not assemble people together to engage in large-scale tasks. Thus the closure of both Heaven and Earth can be facilitated." If the stored things are uncovered or people congregate to engage in large-scale constructions, the vitality of Earth will leak out. This is known as "re-opening the closure of Heaven and Earth". If this is the case, all the dormant animals and insects will die, and the people are likely to suffer from epidemic diseases and die of them as well. Therefore, this month is addressed as the month of non-growth.

During this month, the chief eunuch is ordered to clarify the injunctions of the palace. Gatekeepers are ordered to be particularly vigilant and make sure that all the doors and gates are opened and closed exactly according to the palace regulations. Women's tasks are reduced and they are told not to become addicted to libidinous affairs. Even those who are close to and deeply loved by the Son of Heaven should comply with these injunctions. Da You, the chief official in charge of brewing wine for the court, is ordered to supervise the manufacture of wine to ensure that both broomcorn and rice are well prepared, yeast powder and malt are of high quality, marinating and cooking are done with clean vessels, only fresh spring water and the best potteries are used, and the duration and degree of heating is suitable. The whole working procedure must be done under strict supervision of the chief



【原文】

子乃命有司，祈祀四海大川名原渊泽井泉。

是月也，农有不收藏积聚者，牛马畜兽有放佚者，取之不诘。山林藪泽，有能取疏食田猎禽兽者，野虞教导之；其有侵夺者，罪之不赦。

是月也，日短至。阴阳争，诸生荡。君子斋戒，处必弇，身欲宁，去声色，禁嗜欲，安形性，事欲静，以待阴阳之所定。芸始生，荔挺出，蚯蚓结，麋角解，水泉动。日短至，则伐林木，取竹箭。

是月也，可以罢官之无事者，去器之无用者。涂阙庭门间，筑圉圉，此所以助天地之闭藏也。

【今译】

适宜。这些工序都要在掌管制酒的官吏监督下完成，不得有丝毫差错。天子命令掌管祭祀的官吏祭祀四海、大河、水源、深渊、大泽及井泉的主宰之神。

这个月，如果农民有尚未收割储藏的谷物，或者放牧的牛马有走失的，而被他人获取，也不必对后者加以指摘；山林水泽，有可供采摘菜蔬或捕猎禽兽的，主管山林水泽的官吏要教导人们去做；有侵夺他人的，一定要治罪，决不宽赦。

这个月，冬至到来。阴阳相争，各种有生之物都动荡起来。君子进行斋戒，居处务必要深邃，身心务必要宁静，要摒除声色，禁绝嗜欲，保养身体、安养性情，沉静地对待各种事情，以等待阴阳消长的结果。芸草开始萌生，马兰发芽，蚯蚓蠕动，麋鹿的角脱落下来，水泉开始涌动。冬至时节，砍伐林木，割取竹子制作箭支。

这个月，可以罢免无所事事的官吏，丢掉没用的器物。涂塞门户，修筑牢狱；用这些举动来促进天地的闭藏。



official of wine production, and no mistake is forgivable. The Son of Heaven then orders the officials in charge of ceremonies to give sacrifice to the deities of the oceans, rivers, headsprings, chasms, lakes and wells.

During this month, if some people reap the crops left in the field or capture the lost livestock, they will not be condemned for doing so. If mountain lakes and forests can provide any kind of food or flesh, officials in charge of these areas should show the people how to find it. If someone dares to plunder others, he will be punished without mercy.

The Winter Solstice comes during this month. Yin and Yang vie with each other and everything is agitated because of this competition. Gentlemen will fast at this time. The places they have chosen to fast must be secluded, and simple lives should be led during the fast. During the fast, entertainments should be relinquished, sexual intercourse should be abstained from and the body should be taken good care of, an even temperament should be kept, and everything should be handled calmly while awaiting the result of the struggle between these two forms of vital energy. Herbs start to grow. Alliums come out of the ground. Earthworms wriggle. Deer shed their horns. Waters begin to flow. On the day of the Winter Solstice, bamboos and trees should be used to make arrows.

During this month, officials without duties can be dismissed from office, and redundant utensils can be discarded. Pack doors and windows with earth (an old way to keep cold air out of the room in winter) and repair prisons.



【原文】

仲冬行夏令，则其国乃旱，气雾冥冥，雷乃发声。行秋令，则天时雨汁，瓜瓠不成，国有大兵。行春令，则虫螟为败，水泉减竭，民多疾病。

【今译】

如果仲冬发布应在夏天实行的政令，国家就会出现大旱，而且雾气弥漫，雷声阵阵。如果发布应在秋天实行的政令，就会时时下雨，瓜果不能成熟，而且敌寇会大规模地侵扰。如果发布应在春天实行的政令，就会发生虫灾，水泉枯竭，而且百姓中会流行疫病。

至忠

【原文】

二曰——

至忠逆于耳、倒于心，非贤主其孰能听之？故贤主之所说，不肖主之所诛也。人主无不恶暴劫者，而日致之，恶之何益？今有树于此，而欲其美也，人时灌之，则恶之，而日伐其根，则必无活树矣。夫恶闻忠言，乃自伐之精者也。

【今译】

忠言逆耳忤心，除了贤明的君主，谁还能听取它？因此，贤明的君主所喜欢的人，正是不肖的君主所要诛杀的。君主没有不痛恨暴虐劫掠之事的，然而自己却在天天招引它，痛恨又有什么用？假如这里有一棵树，想让它枝繁叶茂，就应该按时浇灌，而你却讨厌它，每天砍伐树根，这样下去，树肯定不能活。厌恶听取忠言，就是最为严重的自我摧残。



These measures are taken to facilitate the closure of Heaven and Earth.

If edicts of the summer season are issued during the second month of winter, there will be severe drought, fog, and occasional thunder. If edicts of the autumn season are issued, it will rain frequently and as a result, crops and melons will not ripen. Moreover, other states will launch large-scale aggression against our territory. If edicts of the spring season are issued, there will be plague caused by pests, headsprings will dry up, and the people are likely to suffer from epidemic diseases.

2. On Perfect Loyalty

Earnest advice does not usually sound pleasing to the ear or the heart. Who can accept it but sage sovereigns? Hence, people cherished by sage sovereigns are those who will be hated or even sentenced to death by unworthy sovereigns. All sovereigns hate brutality and plunder. Nonetheless, they do everything that will lead to these inhuman activities. Will that really be of any help even though they hate these brutal conducts? Suppose there was a tree. If you wished it to thrive, you would water it from time to time. However, if you disliked it and damaged its roots intentionally every day, it would definitely not survive. Sovereigns rejecting earnest advice could be regarded as the worst examples of the policy of self-destruction.

Once King Zhuang of Chu was hunting at Yun Meng. He



【原文】

荆庄哀王猎于云梦，射随兕，中之。申公子培劫王而夺之。王曰：“何其暴而不敬也？”命吏诛之。左右大夫皆进谏曰：“子培，贤者也，又为王百倍之臣，此必有故，愿察之也。”不出三月，子培疾而死。荆兴师，战于两棠，大胜晋，归而赏有功者。申公子培之弟进请赏于吏曰：“人之有功也于军旅，臣兄之有功也于车下。”王曰：“何谓也？”对曰：“臣之兄犯暴不敬之名，触死亡之罪于王之侧，其愚心将以忠于君王之身，而持千岁之寿也。臣之兄尝读故记曰：‘杀随兕者，不出三月。’是以臣之兄惊惧而争之，故伏其罪而死。”王令人发平府而视之，于故记果有，乃厚赏之。申公子培，其忠也可谓穆行矣。穆行之意，人知之不为劝，人不

【今译】

楚庄王在云梦泽打猎，射中了一只随兕。申公子培拦截住楚王把随兕抢走了。楚庄王说：“为什么如此粗暴不敬呢？”命令官吏杀掉子培。左右大夫都进谏道：“子培是个贤良的人，其贤能百倍于其他大臣，他这样做必有缘故，希望大王仔细调查。”没过三个月，子培就生病死了。楚国起兵在两棠与晋国军队展开激战，大胜晋军，回国后奖赏有功的将士。申公子培的弟弟上前向主管官吏请赏，他说：“别人在行军打仗中立了战功，而我的兄长在大王的车下立过功。”庄王问：“你说这话是什么意思？”他回答说：“我的兄长冒着犯大不敬的恶名，在大王身边犯下了死罪，但他本心却是效忠君王，让您享尽天年啊。我的兄长曾经读到古书里的记载，上面写道：‘杀死随兕的人，三个月内必死无疑。’因此他看见您射杀随兕，非常恐惧，因而抢在大王之前把它夺走，后来就因此而遭殃死掉了。”庄王让人打开平府收藏的古籍查阅，古书上果然有这样的记载，于是重赏了子培的弟弟。申公子培的忠诚可称得上是“穆行”。“穆行”意味着不因为别人了解自己就感到鼓舞，也不因为别



launched an arrow at a rhinoceros and hit it. But Shen Zipei intercepted it. The king was angry with him and said, "How dare he be so arrogant towards me?" He was going to kill Zipei, but his officials reasoned with him, "Zipei is a sensible person. Besides, he is so straightforward that he does not fear offending you directly. He must have done that for a reason. Please think it over and investigate it further." Zipei died of severe disease within three months. Troops of Chu attacked those of the state of Jin at Liang Tang and heavily defeated them. After they returned, all the meritorious officers and soldiers were rewarded. Shen Zipei's younger brother went up to the official in charge of merits to ask for an award. He said, "The others made contributions during the military action. However, my elder brother contributed beneath the carriage of Your Majesty." King Zhuang asked, "What do you mean?" He replied, "My brother offended Your Majesty and committed this capital crime. However, he did that out of absolute loyalty; he died as a scapegoat so that you could enjoy longevity at the cost of his life. He read some old documents and found this record: 'Whoever kills a rhinoceros will die within three months.' Therefore, he was terrified by your action and reacted immediately to intercept it. And he died for it as expected." King Zhuang then asked someone to research the documents kept in Ping Fu (it might refer to the national library) and that record was indeed found. He then presented Zipei's younger brother with a very generous award. Shen Zipei's loyalty was perfect. He would not be encouraged when others knew him well, nor would he



【原文】

知不为沮，行无高乎此矣。

齐王疾痛，使人之宋迎文挚。文挚至，视王之疾，谓太子曰：“王之疾必可已也。虽然，王之疾已，则必杀挚也。”太子曰：“何故？”文挚对曰：“非怒王则疾不可治，怒王则挚必死。”太子顿首强请曰：“苟已王之疾，臣与臣之母以死争之于王，王必幸臣与臣之母，愿先生之勿患也。”文挚曰：“诺。请以死为王。”与太子期，而将往不当者三，齐王固已怒矣。文挚至，不解屣登床，履王衣，问王之疾，王怒而不与言。文挚因出辞以重怒王，王叱而起，疾乃遂已。王大怒不说，将生烹文挚。太子与

【今译】

人不了解自己就感到沮丧，再也没有比这更高尚的德行了。

齐王患了头痛病，派人到宋国迎接文挚。文挚到了，察看齐王的病后对太子说：“大王的病肯定能治愈。但是，一旦大王痊愈了，一定会杀死我。”太子问道：“这是为什么？”文挚回答说：“如果不激怒大王，病就治不好，但是如果激怒了大王，那我必死无疑。”太子叩头下拜，极力请求说：“如果治好大王的病，我和母亲一定拼死在父王面前为您争辩，父王一定会哀怜我和母亲（而原谅先生您的），希望您不要担忧。”文挚说：“好吧。我愿拼死为大王治病。”文挚跟太子约定好为齐王看病的日期，三次都不如期前往。齐王原本就大怒了，文挚来了，却不脱鞋子就上了齐王的床，踩着齐王的衣服，询问他的病情，齐王非常恼怒，不跟他搭话。文挚于是又出言不逊来继续激怒齐王。齐王大声呵斥着站了起来，病就好了。齐王盛怒不止，要把文挚活活煮死。太子和王后赶忙为



feel dejected even though his act was not understood. Nothing could be more sublime than that.

The king of the state of Qi had a bad headache and he sent a messenger to the state of Song to pick up Wen Zhi there. After Wen Zhi arrived, he examined the king's ailment and told the crown prince, "His Majesty's illness can be cured. However, I am going to be sentenced to death after I cure his disease." The crown prince asked, "Why?" Wen Zhi said, "This disease cannot be cured unless His Majesty is irritated very badly. And I will definitely be killed if he is angry with me." The crown prince knelt down and implored him, "If you can cure His Majesty, my mother and I will pray for you in front of him. And I am sure that he will listen to us and absolve you. Please do not worry about it." Wen Zhi agreed. He said, "All right. Please let me devote my life to His Majesty." He then made an appointment with the crown prince to examine the king of Qi. However, in order to infuriate the king, he intentionally failed to show up three times in a row. The king, as expected, was very angry. When Wen Zhi finally showed up, he climbed onto the king's bed without taking off the shoes and stepped on his clothes as well. Wen Zhi asked about the king's illness, but the king was quite outraged and did not answer him. In order to infuriate him further, Wen Zhi began to leave, the king shouted at him loudly and stood up immediately. Thus he was cured. The king was very angry with him and considered cooking him alive. The prince and the queen prayed for him vehemently but the king would not change his mind. Wen Zhi



【原文】

王后急争之而不能得，果以鼎生烹文挚。爨之三日三夜，颜色不变。文挚曰：“诚欲杀我，则胡不覆之，以绝阴阳之气。”王使覆之，文挚乃死。夫忠于治世易，忠于浊世难。文挚非不知活王之疾而身获死也，为太子行难以成其义也。

【今译】

文挚争辩，却没有成功，齐王果然把文挚放进鼎里活活蒸煮。煮了三天三夜，文挚的容颜都没有变色。文挚说：“真要杀我，为什么不把盖子盖上，来隔断阴阳之气？”齐王让人把鼎盖上，文挚才死了。由此看来，在太平盛世忠君是容易的，而在乱世忠君却很难。文挚并非不知道治愈齐王的病后自己就会丧命，他是为了成全太子的大义才去做招致杀身之祸的事。

忠廉

【原文】

三曰——

士，议之不可辱者大之也，大之则尊于富贵也，利不足以虞其意矣。虽名为诸侯，实有万乘，不足以挺其心矣。诚辱则无为乐生。若此人

【今译】

对于士人来说，最重要的是自己的名节不受到侮辱，正因为珍视名节，就把它看得比富贵还尊贵，（如果失去名节，）利益也不足以让士人感到快乐。即使名列诸侯之间，拥有一万辆战车的实力，也不足以动摇士人的心志。假如受到羞辱，就会失去活着的乐趣。这样的人，有权势



was cooked alive in a huge cauldron. However, there was no change on the countenance of Wen Zhi after he had been cooked for three days in the cauldron. Wen Zhi said, "If you really want to kill me, why don't you cover the cauldron to shut off the communication of Yin and Yang?" The king had the cauldron covered and Wen Zhi died. In a word, it is easy to serve the sovereign loyally at the time when the state is in order. On the other hand, it is difficult to do so during troubled times. It was not that Wen Zhi could not foresee that he would be sentenced to death after curing the king. However, he did it at his own will; to fulfil the crown prince's wish to perform filial piety by curing the king of Qi.

3. On Loyalty and Probity

For intellectuals, the most important thing is to safeguard their reputations and avoid humiliation at any rate. According to their values, avoiding humiliation is much more important than power or wealth. When their reputations are hurt, they will not feel happy, even though they are provided with various benefits. Although they might be conferred a feudatory and become the owner of ten thousand chariots, that is not enough to tempt them to change their will. They will not have any interest in life after they are humiliated. These people would not take advantage of their authority even though they have great power, would not wish to seize power even though they might hold important positions, nor would they retreat when they are appointed to lead troops against



【原文】

也，有势则必不自私矣，处官则必不为污矣，将众则必不挠北矣。忠臣亦然。苟便于主利于国，无敢辞违杀身出生以徇之。国有士若此，则可谓有人矣。若此人者固难得，其患虽得之有不智。

吴王欲杀王子庆忌而莫之能杀，吴王患之。要离曰：“臣能之。”吴王曰：“汝恶能乎？吾尝以六马逐之江上矣，而不能及；射之矢，左右满把，而不能中。今汝拔剑则不能举臂，上车则不能登轼，汝恶能？”要离曰：“士患不勇耳，奚患于不能？王诚能助，臣请必能。”吴王曰：“诺。”明旦加要离罪焉，拏执妻子，焚之而扬其灰。要离走，往见王子庆忌于卫。王子庆忌喜曰：“吴王之无道也，子之所见也，诸侯之所知也，今子得免

【今译】

一定不会自私自利，居官一定不会以权谋私，率领军队一定不会屈服败北。忠臣同样如此。只要是有利于君主和国家的事，决不会推辞而一定会为国捐躯。国家如有这样的士人，就可以称得上有人了。这样的人本来就很难得了，更令人忧心的是，即使国内有这样的人，君主也不能真正了解他们。

吴王想杀掉王子庆忌，但是没有谁能杀得了他，吴王为此很忧虑。要离说：“我能杀死他。”吴王说：“你怎么能行呢？我曾经乘六匹马驾的车追赶他，一直追赶到了长江边上，也没赶上他；用箭射他，他左手和右手都接了满把的箭，却射不中他。而你拔起宝剑来也不能将它举过肩膀，上了车也无法蹬踏在车轼上，你怎么能行？”要离说：“士只担忧自己不够勇敢，哪里会担心事情做不成？假如大王能够相助，我一定能行。”吴王说：“好吧。”第二天，吴王假装治要离的罪，抓住他的妻子和孩子，把她（他）们活活烧死，并且扬撒了骨灰。要离逃跑到卫国去见王子庆忌。王子庆忌高兴地说：“吴王的暴虐无道，您是亲眼目睹了，也是诸侯



enemies. Loyal officials are somewhat the same. They would not hesitate to give up their own lives for the sake of their state and sovereign if it is necessary to do so. A state has hope if it possesses these kinds of intellectuals or officials. However, it is very difficult to find these kinds of people. Moreover, these people are not normally understood or used by the state sovereign, even though they exist.

The king of the state of Wu wished to kill Prince Qing Ji but could not manage to do so, and was worried about it. Yao Li said, "I can do it for you." The king wondered and asked, "How could you do that? I once chased him along the bank of the Yangtze River with a carriage pulled by six horses but still could not catch him. I tried to strike him with many arrows but still could not hit him. And people like you can neither raise a sword above the shoulder nor climb onto a carriage alone without the help of others. So how could you do that?" Yao Li said, "The only thing intellectuals worry about is that they are not brave enough. Why do they worry about not being capable of doing something? If you will help me, I can definitely kill him for you." The king of Wu said, "Fine. It's a deal." The next day, Yao Li pretended to be guilty. His wife and children were caught and executed (to make Prince Qing Ji believe that he was really accused by the king). Their corpses were set on fire and then their ashes were cast away. Yao Li escaped to the state of Wei to meet Prince Qing Ji. The prince was happy to see him. He told Yao Li, "Now you have experienced the brutality of the king of Wu personally. Every sovereign in the world knows that as



【原文】

而去之亦善矣。”要离与王子庆忌居有间，谓王子庆忌曰：“吴之无道也愈甚，请与王子往夺之国。”王子庆忌曰：“善。”乃与要离俱涉于江。中江，拔剑以刺王子庆忌，王子庆忌摔之，投之于江，浮则又取而投之，如此者三。其卒曰：“汝天下之国士也，幸汝以成而名。”要离得不死，归于吴。吴王大说，请与分国。要离曰：“不可。臣请必死。”吴王止之。要离曰：“夫杀妻子焚之而扬其灰，以便事也，臣以为不仁。夫为故主杀新主，臣以为不义。夫摔而浮乎江，三人三出，特王子庆忌为之赐而不杀耳，臣已为辱矣。夫不仁不义，又且已辱，不可以生。”吴王不能止，果伏

【今译】

所共知的。如今你得以逃脱出来，也算幸运。”要离和王子庆忌相处了不长时期，就对王子庆忌说：“吴王越来越暴虐无道了，我请求跟您一同回去夺了他的权。”王子庆忌说：“好。”于是和要离一起渡江。船行驶到长江中央的时候，要离拔出剑刺王子庆忌。王子庆忌揪着要离的头发，把他扔进江中，等他浮出水面，就再次把他抓起来投进江中，这样反复了多次。王子庆忌最后说：“你是天下的国士，饶你一命让你成名吧。”要离得以活命，回到了吴国。吴王非常高兴，愿意把国家分一半给他。要离说：“不行。我决心要死了。”吴王劝阻他。要离说：“我让您杀死我的妻子和孩子，焚烧了尸体，扬撒了骨灰，为的是便于行事，但我认为这么做本身是不仁的。为原先的主人杀死新的主人，我认为这么做是不义的。王子庆忌揪住我的头发把我投进江里，这样反复了许多次，我能够活命不过是王子庆忌开恩没有杀我而已。我已经蒙受屈辱了。一个不仁不义的人，又蒙受了耻辱，不可以再活在世上。”吴王劝止不住，要



well. It is good for you to have escaped from him." After Yao Li had lived with Prince Qing Ji for some time, he told him, "The king of Wu is becoming more and more unscrupulous. Let's go back and take over the regime." Prince Qing Ji agreed with him and said, "Excellent!" They were crossing the Yangtze River together on their way back. When they reached the middle of the water, Yao Li pulled out his sword and attacked the prince. The prince caught him by the hair and threw him into the water. When Yao Li emerged from the water, the prince ducked him in the water again, and repeated it many times. Finally, the prince told him, "You are a famous intellectual of our state and known by people all over the world. So, in order to let you keep a high reputation, I am not going to kill you now." Yao Li survived and went back to Wu. The king was satisfied with him and offered to share the state with him. Yao Li said, "No. I must die. Please allow me to fulfil this wish." The king stopped him, but Yao Li said, "In order to realize our plan, I asked you to kill my wife and children, set their corpses on fire and then cast away the ashes. However, I did think it was unkind to do so. And I do not think it is righteous to kill one's new master for the sake of the former one either. Prince Qing Ji caught me by the hair and ducked me in the water many times during the fight. The fact that I have survived is accounted for by the kindness of Prince Qing Ji. Nevertheless, I have suffered much because of this humiliation. I am neither kind nor righteous; moreover, I have been humiliated. A person like me should not live any more." He cut off his own head



【原文】

剑而死。要离可谓不为赏动矣。故临大利而不易其义，可谓廉矣。廉故不以贵富而忘其辱。

卫懿公有臣曰弘演，有所于使。翟人攻卫，其民曰：“君之所予位禄者，鹤也；所贵富者，宫人也。君使宫人与鹤战，余焉能战？”遂溃而去。翟人至，及懿公于荣泽，杀之，尽食其肉，独舍其肝。弘演至，报使于肝，毕，呼天而啼，尽哀而止，曰：“臣请为爆。”因自杀，先出其腹实，内懿公之肝。桓公闻之曰：“卫之亡也，以为无道也。今有臣若此，不可不存。”

【今译】

离最终伏剑自杀了。要离可以称得上是不为赏赐所动的人。所以，面对大利而不改变自己的节操，要离可以称得上廉洁了。因为廉洁，所以不会因为富贵而忘记自己所蒙受的耻辱。

卫懿公有个臣子叫弘演，被派往国外。翟人攻打卫国，卫国的百姓说：“国君把官位与俸禄赏赐给鹤；得到权势与财富的，是宫中的侍从。国君还是派宫中的侍从和鹤去迎战吧，我们怎能作战？”于是溃散而去。翟人攻打进来，在荣泽追赶上懿公，把他杀死后，吃光了他的肉，唯独把他的肝丢在一旁。弘演回来，向懿公的肝汇报自己完成使命的情况。汇报完毕，他呼喊着重上天痛哭，将自己的哀痛完全抒发出来后才止住哭泣，他说：“我请求做君主的躯壳。”于是自杀，他先把自己内脏取出来，把懿公的肝放进腹中。齐桓公听说后说道：“卫国灭亡，是因为君主荒淫无道。但是如今它有弘演这样忠贞的大臣，不能让卫国覆亡。”于是



with his sword and the king could not stop him. People like Yao Li cannot abandon their values even though they are lured with significant rewards. They will stick to the principle of righteousness and will not act contrary to their values even though they are offered great recompense. They really can be regarded as "honest and clean". Even though they might be powerful and wealthy, they will never forget the humiliations they experienced, since they are honest and clean.

Hong Yan, an official of Duke Yi of the state of Wei, was sent out on a diplomatic mission. When the troops of the Di People were attacking Wei, the people of Wei said, "Our sovereign would appoint cranes to positions and share his power and wealth with eunuchs. Why don't you ask the cranes and eunuchs to fight for you? How could we engage in a battle?" Then they all escaped. The Di People broke into the capital, chased Duke Yi to Ying Ze and killed him there. After that, they ate his flesh. Only his liver was left untouched on the ground. When Hong Yan returned to his state, he gave his report to the liver and cried "my god" to express his extreme sadness when finished. He told the liver, "I beg to serve as the body of Your Majesty." Then he killed himself, took out his bowels and put the liver of Duke Wei into his belly. When Duke Huan of the state of Qi heard that story, he said, "The state of Wei died out because of the corruption and tyranny of their sovereign. However, it should survive since it had such a loyal official as Hong Yan." He then reestablished Wei in Chu Qiu. Hong Yan was so



【原文】

于是复立卫于楚丘。弘演可谓忠矣，杀身出生以徇其君。非徒徇其君也，又令卫之宗庙复立，祭祀不绝，可谓有功矣。

【今译】

在楚丘重建了卫国。弘演可以称得上忠诚了，杀身为国君殉难。他不只为国君殉难，还使得卫国的宗庙得以重建，祭祀得以延续，可以称得上是有功之臣。

当务

【原文】

四曰——

辨而不当论，信而不当理，勇而不当义，法而不当务，惑而乘骥也，狂而操吴“干将”也，大乱天下者，必此四者也。所贵辨者，为其由所论也；所贵信者，为其遵所理也；所贵勇者，为其行义也；所贵法者，为其当务也。

跖之徒问于跖曰：“盗有道乎？”跖曰：“奚啻其有道也？夫妄意关

【今译】

善辩但说的话不合于道理，诚实但不合于事理，勇敢但不合于正义，守法但不合于时务，这如同精神迷乱的人乘着千里马飞奔，如同神志癫狂的人握着宝剑乱砍一样，导致天下大乱的，一定是上述四种行为。善辩的可贵之处在于阐明道理，诚实的可贵之处在于遵循事理，勇敢的可贵之处在于推行正义，守法的可贵之处在于合乎时务。

跖的徒弟问跖：“强盗也有道义吗？”跖说：“何只是有道义？能准确



loyal that he would give up his life for the sake of his sovereign. Not only had he contributed everything to the sovereign, but under his influence, the ancestral temple of Wei was rebuilt, so sacrifices could be made to their ancestors continuously. He can be regarded as having accomplished great things for the state.

4. On Acting Reasonably

If a person is good at talking but always delivers unreasonable expressions, if one is honest but always expresses opinions opposite to common sense, if a warrior is brave but always acts against the principle of righteousness, if one complies with the law but always handles current affairs wrongly . . . these are rather like a mad person riding a swift horse and galloping rapidly (he will be further and further off the right track), or a lunatic killing blindly with the sharpest "Gan Jiang" (the best sword made in the state of Wu). Nothing could be worse than these four cases in incurring the severest turmoil in the world. The merit of eloquence lies in its function of illustrating reason, the merit of honesty lies in following common sense, the merit of bravery lies in the advocacy of justice, and the merit of complying with the law lies in the handling of all cases according to the affairs of the day.

One of the disciples of Robber Zhi asked him, "Do thieves hold principles too?" Zhi said, "Far more than principles! Those who can correctly guess the treasures kept



【原文】

内，中藏，圣也；入先，勇也；出后，义也；知时，智也；分均，仁也。不通此五者，而能成大盗者，天下无有。”备说非六王、五伯，以为：“尧有不慈之名，舜有不孝之行，禹有淫湎之意，汤、武有放杀之事，五伯有暴乱之谋。世皆誉之，人皆讳之，惑也。”故死而操金椎以葬，曰“下见六王、五伯，将敲其头”矣。辨若此不如无辨。

楚有直躬者，其父窃羊而谒之上，上执而将诛之。直躬者请代之。将诛矣，告吏曰：“父窃羊而谒之，不亦信乎？父诛而代之，不亦孝乎？”

【今译】

猜度室内所藏的物品，就是圣；带头冲进去，就是勇；最后出来，就是义；能把握时机，就是智；分赃公允，就是仁。不通晓这五条而能成为大盗的，天底下没有这样的人。”备说非议六王、五霸，认为：“尧有不慈祥的名声，舜有不孝顺的行为，禹有沉湎于女色的意向，商汤、武王有放逐、谋杀君主的罪行，五霸有暴虐作乱的图谋。然而人们世世代代都赞誉他们，并且回避他们的罪恶，真是糊涂。”所以他死后要手拿金锤下葬，并且说“在黄泉下见到六王、五霸，要击碎他们的脑袋”。这样的辩说还不如根本没有的好。

楚国有个叫直躬的人，他的父亲偷羊，他向官府告发了。官府抓了他的父亲，将要处死。直躬请求代替父亲受刑。将要被斩首的时候，他告诉官吏说：“父亲偷了羊就去告发，这么做不是很诚实吗？代替父亲



inside a house from outside are considered to be sages among us; those who take the lead while breaking into the victims' houses are regarded as brave; those who bring up the rear are regarded as righteous; those who know the right time to steal things are regarded as wise; those who share the stolen treasure fairly with others are regarded as kind. No one can become a great thief if he does not act according to these five principles." Once, Bei Shuo was attacking the Six Kings and the Five Lord-protectors. He considered Yao guilty of being unkind to his children (he devolved the authority over the world to Shun instead of his own children); that Shun did not treat his parents with filial piety; that Yu almost engaged in licentiousness; that Tang and King Wu were guilty of banishing or murdering their rulers; and that the Five Lord-protectors were all planning to rebel against the regime of the Zhou Dynasty. Nonetheless, they were all held in high repute by the world's people. Moreover, people all try to cover up their sins. And Bei Shuo thinks nothing could be more muddle-headed than that. Therefore, he vows to be buried along with a metal pestle when he dies so that he can cut off the heads of these above-mentioned sovereigns when he meets them in hell. The eloquence of Bei Shuo is no better than not having said anything at all.

In the state of Chu, there was a man named Zhi Gong. His father had stolen a goat, but he reported his father to the government. His father was arrested and was sentenced to death. However, Zhi Gong offered to act as a scapegoat for his father. When he was about to be executed, he told the



【原文】

信且孝而诛之，国将有不诛者乎？”荆王闻之，乃不诛也。孔子闻之曰：“异哉，直躬之为信也，一父而载取名焉。”故直躬之信，不若无信。

齐之好勇者，其一人居东郭，其一人居西郭，卒然相遇于途曰：“姑相饮乎？”觴数行，曰：“姑求肉乎？”一人曰：“子肉也？我肉也？尚胡革求肉而为？于是具染而已。”因抽刀而相啖，至死而止。勇若此不若无勇。

纣之同母三人，其长曰微子启，其次曰中衍，其次曰受德。受德乃纣也，甚少矣。纣母之生微子启与中衍也尚为妾，已而为妻而生纣。纣

【今译】

受刑，这么做不是很孝顺吗？连这样既诚实又孝顺的人都杀，国家还将有不受刑罚的人吗？”楚王听到这番话，就没有杀他。孔子听到这件事说：“直躬的诚实也太怪了，两次利用自己的父亲为自己猎取声名。”所以，直躬的诚实还不如不诚实。

齐国有两个热衷于勇武的人，一个住城东，一个住城西。他们在路上邂逅，互相都说：“一起喝几杯吧？”几杯酒下肚后，一人说：“要不要弄点肉来吃？”另一人说：“吃你的肉？还是吃我的肉？何必另外去弄肉？只准备一点豆豉酱就行了。”于是两人拔出刀割下身上的肉吃起来，一直到死。这样的勇武还不如不勇武。

商纣有三个同母兄弟，老大叫微子启，老二叫中衍，老三叫受德。受德就是纣，他是兄弟中年龄最小的。纣的母亲在生微子启和中衍的时候还是妾，后来被扶正为妻时生下了纣。纣的父母想把微子启立为



executioner, "Am I not an honest person since I have accused my father of stealing the goat? Am I not a person of filial piety since I have offered to die to save the life of my father? If people as honest and disinterested as me are executed, would there be anyone left in the state?" When the king of Chu heard this, he set him free. When Confucius heard that story, he said, "How unbelievable and ridiculous the honesty of Zhi Gong is! He gained fame for himself twice by using his father." So, being honest like Zhi Gong is no better than not having been honest at all.

Of the two bravest people in the state of Qi, one lived in the eastern part of the capital and the other lived in the western part. One day they met in passing, and began to talk, "How about drinking some wine together?" After they had drunk several cups of wine, one suggested, "How about getting some meat to go with the wine?" The other said, "Whose flesh do you think we can eat? Yours? Or mine? Why do we need to go anywhere else to look for meat? We only need to buy some lobster sauce." They then pulled out their knives and kept on cutting off their own flesh until they both died. Being brave in that way is no better than not having been brave at all.

King Zhou's mother had given birth to three sons. The eldest was named Weizi Qi, the second was Zhong Yan and the third was Shou De. Shou De was Zhou, and he was the youngest of these three brothers. At the time when Weizi Qi and Zhong Yan were born, the mother was still a concubine of their father. However, she gave birth to Zhou shortly after



【原文】

之父、纣之母欲置微子启以为太子，太史据法而争之曰：“有妻之子，而不可置妾之子。”纣故为后。用法若此，不若无法。

【今译】

太子，太史依据法典争辩说：“有正妻生的儿子在，就不能把妾生的儿子立为太子。”纣因此成为君主。这样守法还不如没有法。

长见

【原文】

五曰——

智所以相过，以其长见与短见也。今之于古也，犹古之于后世也。今之于后世，亦犹今之于古也。故审知今则可知古，知古则可知后，古今前后一也。故圣人上知千岁，下知千岁也。

荆文王曰：“菟谿数犯我以义，违我以礼，与处则不安，旷之而不穀

【今译】

人们智慧上有差异，是由于有的人有远见，有的人目光短浅。当代跟古代的关系，如同古代跟后世的关系一样；当代跟后世的关系，也如同当代跟古代的关系一样。所以，清楚地了解今天，就可以推知古代，知道了古代就可以推知后世。古今前后都是一样的。所以圣人既能够知晓一千年以前的情况，也能够知晓一千年以后的情况。

楚文王说：“菟谿屡次用义冒犯我，据礼忤逆我的心意，跟他在一起我就感到不安；远离他，我就感到自在。但如果我不授予他爵位，后代



she had gained the status of legitimate wife. At first, the parents wanted to appoint Weizi Qi to be crown prince. However, the chief court historian reminded them of the old regulation: "Sons born by the concubine cannot be established as crown prince if there are sons born by the legitimate wife in existence." As a result, Zhou became the Son of Heaven later. Complying with the law that way is no better than not having complied with it at all.

5. On Foresight

The levels of intelligence of people are different. While some of them are provident, others are near-sighted. The relationship between the contemporary era and the past epochs is exactly the same as the relationship between the old epochs and the later ages. Similarly, the relationship between the contemporary era and the later ages is also the same as the relationship between the contemporary era and the old epochs. Hence, if the present is well mastered, the past can be deduced; if the past is well mastered, the future can be deduced. It has always been so throughout the history of human beings. So, sages can know things which happened one thousand years ago and which will happen one thousand years hence.

King Wen of the state of Chu said, "Xian Xi always offends me by attacking me according to the principle of righteousness and acts against my will by sticking to the rules of propriety. I do not feel comfortable whenever he is beside



【原文】

得焉，不以吾身爵之，后世有圣人，将以非不穀。”于是爵之五大夫。“申侯伯善持养吾意，吾所欲则先我为之，与处则安，旷之而不穀丧焉，不以吾身远之，后世有圣人，将以非不穀。”于是送而行之。申侯伯如郑，阿郑君之心，先为其所欲，三年而知郑国之政也，五月而郑人杀之。是后世之圣人，使文王为善于上世也。

晋平公铸为大钟，使工听之，皆以为调矣。师旷曰：“不调，请更铸之。”平公曰：“工皆以为调矣。”师旷曰：“后世有知音者，将知钟之不调也，臣窃为君耻之。”至于师涓，而果知钟之不调也。是师旷欲善调钟，

【今译】

出现了圣人的话，就会指摘我。”于是授予他五大夫的爵位。文王又说：“申侯伯善于把握并迎合我的心意，我想要做什么，他就会提前为我准备好，跟他在一起我感到安逸；远离他，我就会若有所失。但如果我不疏远他，后代出现了圣人的话，就会指摘我。”于是把他打发走了。申侯伯到了郑国，逢迎郑国国君的心意，提前准备好郑国国君想要的一切，三年时间，他就执掌了郑国的国政，五个月后郑人就把他杀了。这是后代的圣人使得文王在前世做好事。

晋平公铸了一口大钟，让乐工审听钟声，乐工都认为钟声很和谐。师旷说：“钟声不和谐，请重新铸造。”平公说：“乐工们都认为很和谐了。”师旷说：“后代如有精通音律的人，将发现钟声是不和谐的。我暗自为大王感到羞耻。”后来师涓果然听出钟声不和谐。由此看来，师旷



me; I always feel better when he is beyond my sight. Nonetheless, if I do not confer rank on him, I am afraid that sensible people of the forthcoming generations will condemn me." So he appointed him to be one of the five high-ranking officials of his regime. King Wen also said, "Shen Houbo is very good at reading my mind. Whenever I have a wish, he will fulfill it for me in advance. It is so easy to get along with him, and I do not feel well if he is not here. Nonetheless, if I do not estrange him, I am afraid that sensible people of the forthcoming generations will condemn me." He then sent him away. Shen Houbo went to the state of Zheng and the king of Zheng was very satisfied with him because of his flattery, mind-reading capability and talents in fulfilling his wishes in advance. Thus, after three years, Shen Houbo took over control of the Zheng regime, but the Zheng people killed him five months after that. So, sensible people of the future forced King Wen to do correct things beforehand.

Duke Ping of the state of Jin had a huge bell made, then he asked the court musicians to listen to it to examine its quality. Everyone except for Master Kuang thought the tone of the bell was excellent. Master Kuang said, "No, the tone is not good. Please remake the bell." Duke Ping said, "All other musicians think that it is harmonious." Master Kuang said, "Musicians of the later ages who really understand music will realize that it is not harmonious, and I feel ashamed for you because of that." As expected, when it came to the time of Master Juan, he realized that the tone of the bell was not harmonious. In this case, Master Kuang wanted



【原文】

以为后世之知音者也。

吕太公望封于齐，周公旦封于鲁，二君者甚相善也。相谓曰：“何以治国？”太公望曰：“尊贤上功。”周公旦曰：“亲亲上恩。”太公望曰：“鲁自此削矣。”周公旦曰：“鲁虽削，有齐者亦必非吕氏也。”其后齐日以大，至于霸，二十四世而田成子有齐国；鲁日以削，至与觐存，三十四世而亡。

吴起治西河之外，王错潜之于魏武侯，武侯使人召之。吴起至于岸门，止车而望西河，泣数行而下。其仆谓吴起曰：“窃观公之意，视释天

【今译】

想把钟声调节和谐，是因为后代有精通音律的人。

太公望被封在齐国，周公旦被封在鲁国，这两位君主之间非常友好。他们在一起议论说：“靠什么治理国家？”太公望说：“尊敬贤人，崇尚功德。”周公旦说：“亲近父母，崇尚恩德”。太公望说：“这样下去，鲁国就会从此削弱了”。周公旦说：“鲁国虽然会削弱，但后世占有齐国的也肯定不是吕氏。”后来，齐国日益强大，成为霸国之一，但君位传到二十四代后就被田成子篡夺了；鲁国也日益削弱，以至于仅能勉强维持，传到三十四代也灭亡了。

吴起治理西河以外的地方，王错在魏武侯面前诋毁他，武侯派人把吴起召了回来。吴起行到岸门的时候，停下车，回头遥望西河，泪水一行行流下来。他的车夫对他说：“我暗自观察大人的心志，认为大人舍



to harmonize the tone of the bell because he knew that in later ages there would be people who really understood music.

Lü Wang, or Duke Tai, was to be the sovereign of the state of Qi and Duke Zhou Dan was to be the sovereign of the state of Lu. These two sovereigns were very friendly with each other. Once, they were exchanging ideas on the topic of "how can a state be well governed". Lü Wang said, "I am going to respect the people who are sensible, meritorious and virtuous." Duke Zhou Dan said, "I am going to advocate that the people treat their parents with filial piety and lay stress on benevolence." Duke Tai said, "If this is the case, the state of Lu will be weakened from now on." Duke Zhou Dan said, "Even though my state will be weakened, I am sure that you Lües cannot manage to maintain power over the state of Qi forever." After that, the state of Qi turned stronger and stronger and became one of the most powerful states. However, Tian Chengzi usurped the throne of Qi after the Lües had controlled it for twenty-four generations. The state of Lu became weaker and weaker and finally it was on the edge of perdition. However, the Zhous' authority over Lu had lasted for thirty-four generations.

While Wu Qi was taking charge of the territory to the west of Xi He, Wang Cuo spoke ill of him in front of Marquis Wu of the state of Wei. Marquis Wu sent a messenger to Xi He to call Wu Qi back. Wu Qi stopped at An Men, got off the carriage, looked toward the direction of Xi He and cried. His driver asked him, "I think I know you well enough. You could abandon the whole world as if it were nothing but a pair of worn shoes. Now you are crying when you leave Xi He.



【原文】

下若释躐，今去西河而泣，何也？”吴起振泣而应之曰：“子不识。君知我而使我毕能西河，可以王。今君听谗人之议，而不知我，西河之为秦取不久矣，魏从此削矣。”吴起果去魏入楚。有间，西河毕入秦，秦日益大，此吴起之所先见而泣也。

魏公叔痤疾。惠王往问之，曰：“公叔之疾，嗟！疾甚矣！将奈社稷何？”公叔对曰：“臣之御庶子鞅，愿王以国听之也。为不能听，勿使出境。”王不应，出而谓左右曰：“岂不悲哉？以公叔之贤，而今谓寡人必以国听鞅，悖也夫！”公叔死，公孙鞅西游秦，秦孝公听之，秦果用强，魏果用弱，非公叔痤之悖也，魏王则悖也。夫悖者之患，固以不悖为悖。

【今译】

弃天下应该如同扔掉鞋子一样。如今离开西河，您却在哭泣，这是为什么？”吴起擦掉眼泪回答他说：“您不知道。如果君主了解并信任我，使我充分发挥自己的能力，那我就可以凭借西河帮助君主成就王业。如今君主听信了小人的谗言，而不信任我，西河不久就会被秦国夺取了，魏国也会从此削弱。”吴起最后离开魏国去了楚国。不久，西河的全部土地都被秦国吞并了，秦国日益强大起来。吴起正是因为预见到这一情形才为之流泪的。

魏国宰相公叔痤病了，惠王前去探望他，说：“唉！公叔病得很重啊！国家该怎么办呢？”公叔回答说：“希望大王能把国政交给我的家臣御庶子公孙鞅处理。如果不任用他，就不要让他离开魏国到别的国家。”惠王没有答应，出来对左右的侍从说：“这难道不是太可悲了吗？凭公叔的贤明，现在却让我无论如何也把国家交给公孙鞅治理。荒唐！”公叔死后，公孙鞅到西方游说秦国，秦孝公听从了他的建议，秦国果然强盛起来，魏国果然削弱下去。这并不是公叔痤荒谬，而是惠王自己荒谬。行事荒谬的人的通病是一定把不荒谬的视为荒谬。



Could you please tell me the reason?" Wu Qi wiped away the tears and said, "You do not know the reason at all. If His Majesty trusted me and let me do my best for the state, I would topple the regime of the state of Qin and help His Majesty unify the world from the base of Xi He. However, His Majesty has listened to the slanders fabricated by those contemptible persons and does not trust me any more. I am sure that Qin will occupy Xi He soon and our state will be badly weakened from then on." Wu Qi left Wei for Chu and Qin occupied Xi He as expected, and the state of Qin got stronger and stronger. Wu Qi cried because he was provident enough to foresee this result.

Gongshu Cuo of the state of Wei was sick and King Hui of Wei went to see him. King Hui said, "Oh, you are so sick! What shall I do with the state?" Gongshu said, "My family's housekeeper, Gongsun Yang, is capable enough to govern the state, so please ask him to handle government affairs for you. If you do not use him, please do not let him go to other states." King Hui did not listen to him. After he left Gongshu Cuo's home, he told his attendants, "Gongshu used to be such a sensible and wise person. Now he insists on forcing me to use Gongsun Yang to govern the state. Isn't it tragic? That is absolute nonsense." After Gongshu Cuo died, Gongsun Yang went to the west and arrived in the state of Qin. Duke Xiao of Qin followed his advice. As a result, the state of Qin became stronger and stronger. Contrarily, the state of Wei became weaker and weaker. Gongshu Cuo was not absurd, but King Wei himself was absurd. It is common for the absurd people to regard the truth as absurdity.



季冬纪第十二 士节 介立 诚廉 不侵 序意

季冬

【原文】

——曰——

季冬之月：日在婺女，昏娄中，旦氐中。其日壬癸，其帝颡顼，其神玄冥。其虫介，其音羽。律中大吕，其数六。其味咸，其臭朽。其祀行，祭先肾。雁北向，鹊始巢，雉雊鸡乳。天子居玄堂右个，乘玄辂，驾铁骊，载玄旗，衣黑衣，服玄玉，食黍与彘。其器宏以弇。

【今译】

季冬十二月，太阳位于婺女宿，黄昏时分，娄宿出现在正南方；拂晓时刻，氐宿出现在正南方。季冬在天干中属壬癸水，这一时节的主宰之帝是颡顼，帝的辅佐之神是玄冥，应时的动物是生有甲壳的龟鳖之类，代表声音是羽，相应的音律是大吕。这个月的数字是六，味道是咸，气味是朽气，要举行行祭，代表性的祭品是肾脏。大雁北飞，喜鹊开始筑巢，野鸡鸣叫，鸡产卵。天子住在北向明堂右边的房间，乘坐黑色的车子，用黑色的马驾车，车上插着黑色的旗帜；天子穿黑色的衣服，佩戴黑色的玉，吃的食物是黍米和猪肉，祭祀时用的器物宏大而口小。



Records on the Third Month of the Winter Season

1. The Third Month of the Winter Season

During the third month of the winter season, the sun is moving to the same place as Wu Nü (a group of stars belonging to Aquarius). At twilight Lou (a group of three stars, including β , γ and α of Aries) is in the south of the sky and at dawn Di (a group of four stars, including α , ι , γ and β of Libra) is also in the south. The Heavenly Branches of this time are Ren and Gui. The god in charge of this period is Zhuan Xu, and his assistant is Xuan Ming. The representative creatures of this time are crustaceans. The note is Yu. The corresponding pitch is Da Lü (# C). The number is six. The corresponding flavour of this time is salty, and its smell is somewhat like that of dead wood. At this time, sacrifice is held indoors, and the main offering should be animal kidney. Wild geese fly towards the north. Magpies begin to build nests. Pheasants start to mate and hens lay eggs. The Son of Heaven stays in the room located at the eastern end of the north-facing hall named "Xuan Tang". He travels in a black carriage pulled by black horses when he goes out. The banner on the carriage is also black. The Son of Heaven wears a black robe and black jade as well. He normally eats millet and pork. Vessels used for rites have big bellies and small brims.

During this month, the Son of Heaven orders officials in



【原文】

命有司大雩，旁磔，出土牛，以送寒气。征鸟厉疾。乃毕行山川之祀，及帝之大臣、天地之神祇。

是月也，命渔师始渔，天子亲往。乃尝鱼，先荐寝庙。冰方盛，水泽复，命取冰。冰已入，令告民，出五种。命司农，计耦耕事，修耒耜，具田器。命乐师，大合吹而罢。乃命四监，收秩薪柴，以供寝庙及百祀之薪燎。

是月也，日穷于次，月穷于纪，星回于天，数将几终，岁将更始。专

【今译】

这个月，天子命令主管祭祀的官吏举行大规模的雩祭，四方城门都宰杀牺牲，陈列出劝耕的土牛，以送走寒气。空中的鸟飞得又高又快。举行对山川之神的祭祀并且祭祀已故的有功的公卿大臣以及天地神祇。

这个月，命令掌管渔业的官吏开始捕鱼，天子亲自前往观看。于是天子品尝刚捕到的鱼，品尝之前，要先将它敬献给祖庙里供奉的祖先。冰冻得最结实，水泽上面覆盖着冰，命令人们凿取冰块。冰块贮藏进冰窖后，命令官吏通知百姓准备好五谷的种子。命令负责农业的官吏，谋划春耕春种，修缮耒耜，置办农具。命令乐师吹奏盛大的乐曲来结束一年的训练。命令京畿郡县的长官征收柴薪，供祖庙及其他各种祭祀使用。

这个月，太阳回到次宿的位置，月亮与太阳重合起来，其他星辰随



charge of ceremonies to arrange a magnificent sacrifice to exorcise plague-causing demons, and livestock offerings are dissected alive to drive away ominous ghosts. An earthen ox is displayed to remind people of farm work which might soon start, and to acknowledge the departure of the cold weather. High above, migrant birds fly quickly. Ceremonies are held in worship of the deities of mountains and valleys, as well as in worship of the deceased—meritorious dukes, ministers, high-ranking court officials—and all other deities and supernatural beings.

During this month, fishing is ordered to begin, and the Son of Heaven will observe this in person. The Son of Heaven will taste the newly-caught fish after he has first offered them at the ancestral temple. At this time of the year, the surfaces of ponds and waters are frozen up and covered with the thickest and firmest ice. People are ordered to store some ice in cellars. After that is done, officials are ordered to notify farmers to get crop seeds ready. Officials in charge of agriculture are ordered to prepare for the spring ploughing, repair ploughs and ploughshares and purchase other farming tools if necessary. The chief court musician is ordered to perform a magnificent concert to celebrate the end of the year's training. After that, chief officials of the counties located around the capital are ordered to collect firewood, both for ceremonies held at the ancestral temple and other rituals.

During this month, the sun will finally return to the place of Ci (the name of a group of stars). The moon will



【原文】

于农民，无有所使。天子乃与卿大夫饬国典，论时令，以待来岁之宜。乃命太史，次诸侯之列，赋之牺牲，以供皇天上帝社稷之享。乃命同姓之国，供寝庙之刍豢。令宰历卿大夫至于庶民土田之数，而赋之牺牲，以供山林名川之祀。凡在天下九州之民者，无不咸献其力，以供皇天上帝社稷寝庙山林名川之祀。

行之是令，此谓一终，三旬二日。季冬行秋令，则白露蚤降，介虫为

【今译】

太阳在天空中绕行一周后又都回到原来的位置，一个年头即将结束，新的一年将重新开始。让农民专心筹备农事，不要征发他们做其他劳役。天子与公卿、大夫整饬国家的法典，讨论各个季节月份应该制定的政令，以准备好明年的事宜。命令太史排列诸侯的次序，让他们进贡牺牲，以供对上天及社稷之神的祭祀。命令同姓诸侯供给祭祀祖庙所用的猪、牛、羊等牲畜。命令太宰计算卿、大夫、士人以及一般老百姓所拥有土地的数目，使他们根据各自拥有土地的大小进贡牺牲，来供给对山林河流之神的祭祀。天下九州所有的百姓，都必须献出他们全部的力量，来供给对皇天上帝、社稷之神、祖先神位以及山林河流之神的祭祀。

实行相宜的政令，一年终了。三旬之中有二天……如果季冬发



move directly in front of the sun. The moon will not shine at that precise time. All other stars and planets have traveled along with the sun and returned to their respective original places. This is the end of the year, and a new year will soon begin. At that time, farmers should concentrate on preparing farm work for the forthcoming year, so they should not be used for any kind of forced labor. The Son of Heaven modifies regulations along with his dukes, ministers and high-ranking court officials, and discusses suitable policies and edicts for every month of each season for the forthcoming year, so affairs can be well prepared in advance. After that, the chief court historian is asked to arrange the order of the feudatories and demand livestock from them for various ceremonies held in worship of God and the god of land. Lords of the same surname as the Son of Heaven are asked to offer pigs, cows and sheep for ceremonies held at the ancestral temple. The prime minister is asked to calculate the amount of fields owned by ministers, high-ranking court officials, intellectuals and commoners. These people should pay tributes to the state according to the size of their fields, which will be used as offerings for ceremonies held in worship of the deities in charge of mountain forests and rivers, etc. People throughout the nine sub-continent should do their best to prepare for various ceremonies held in worship of God, the god of land, progenitors sacrificed at the ancestral temple and all other deities in charge of mountain forests and rivers, etc.

If suitable edicts are issued, the year will come to an end



【原文】

妖，四邻入保。行春令，则胎夭多伤，国多固疾，命之曰逆。行夏令，则水潦败国，时雪不降，冰冻消释。

【今译】

布应在秋天实行的政令，白露就会过早降落，有甲壳的动物就会闹妖，四方边邑的百姓就会躲进国都寻求庇护。如果发布应在春天实行的政令，胎儿就会夭折或者遭到损伤，国内就会流行顽症，这种情况叫“逆”。如果发布应在夏天实行的政令，国家将遭受极其严重的水灾，冬雪将不能按时降落，冰冻将会提早融化。

士节

【原文】

二曰——

士之为人，当理不避其难，临患忘利，遗生行义，视死如归。有如此者，国君不得而友，天子不得而臣。大者定天下，其次定一国，必由如此人者也。故人主之欲大立功名者，不可不务求此人也。贤主劳于求人，而佚于治事。

【今译】

士的为人，应当主持正义而不规避危难，面临祸患而忘却私利，杀身取义，视死如归。这样的人，国君不能跟他交友，天子不能使他称臣。大到安定天下，小到安定一个国家，一定要用这样的人。所以想要建立丰功伟业、博得美名的君主，必须要致力于寻求这样的人。贤明的君主把精力花费在寻求贤人上，但是却生活安逸，不亲自主理政事。



and it will snow twice during this last month of the year. If edicts of the autumn season are issued during the first month of winter, dew will come early, crustaceans will cause problems, and people who live in border areas are likely to take refuge in the capital. If edicts of the spring season are issued, the death rate of foetuses and newly-born babies will be very high, and lethal diseases will prevail all over the nation. This is the so-called Deterioration. If edicts of the summer season are issued, there will be severe problems caused by floods, it will not snow properly, and it will thaw ahead of time.

2. On Intellectuals' Moral Integrity

Intellectuals conduct themselves in such a way that they will propagate the virtues of justice and never circumvent any difficulties; they will face any troubles and overlook their own self-interests; and they will wholeheartedly defend the principle of righteousness, even at the cost of their own lives. As for people of this kind, a sovereign cannot befriend them, nor can a Son of Heaven make them subject to his authority. Nonetheless, this kind of people are indispensable in stabilizing the whole world in a broad sense, or stabilizing the state in a narrow sense. Hence, as for sovereigns who wish to accomplish great achievements and gain the highest reputation, they must endeavour to seek these kinds of intellectuals. Instead of handling government affairs themselves, sage sovereigns will spend time and energy



【原文】

齐有北郭骚者，结罟罟，捆蒲苇，识蓆屨，以养其母犹不足，踵门见晏子曰：“愿乞所以养母。”晏子之仆谓晏子曰：“此齐国之贤者也，其义不臣乎天子，不友乎诸侯，于利不苟取，于害不苟免。今乞所以养母，是说夫子之义也，必与之。”晏子使人分仓粟分府金而遗之，辞金而受粟。有间，晏子见疑于齐君，出奔，过北郭骚之门而辞。北郭骚沐浴而出见晏子曰：“夫子将焉适？”晏子曰：“见疑于齐君，将出奔。”北郭子曰：“夫子勉之矣。”晏子上车，太息而叹曰：“婴之亡岂不宜哉？亦不知士甚矣。”晏子行。北郭子召其友而告之曰：“说晏子之义，而当乞所以养母

【今译】

齐国有个人叫北郭骚，靠结兽网、编蒲苇席、织麻鞋来养活他的母亲，但收入却不足以糊口，于是他上门去求见晏子说：“请施舍点粮食给我来养活我的老母。”晏子的仆从对晏子说：“这是齐国的贤人，他志节高尚，不向天子称臣，不跟诸侯交友，临利不苟取，临害不苟免。如今他来向您乞讨粮食来奉养母亲，这是欣赏您的道义，一定要帮助他。”晏子派人把粮仓里的粮食、府库里的金子拿出来分给他，他谢绝了黄金而收下了粮食。没过多久，晏子受到齐国君主的猜忌，逃亡出来，经过北郭骚的家门时去向他表示告别。北郭骚洗浴后，恭敬地出来迎接晏子，他说：“您将要到哪儿去？”晏子说：“我受到齐君的猜忌，将要逃往国外。”北郭子说：“您多保重吧。”晏子上了车，长叹一声说：“我逃亡国外难道不是应该的吗？我真不了解士人啊。”晏子走了。北郭骚召来他的朋友，告



looking for sensible people so that they can lead leisurely and comfortable lives.

There was once a person named Beiguo Sao who lived in the state of Qi. He had been weaving nets, cutting grass and making straw sandals to earn a living. However, he could not manage to support his mother by doing these kinds of menial work. He then went to Yanzi's place and said, "Please give me some foodstuffs to support my old mother." One of Yanzi's guests told Yanzi, "This is one of Qi's sensible individuals. He is too proud to subject to the authority of the Son of Heaven and has not befriended any of the feudatories' sovereigns. However, he would not use advantage to benefit himself if it were not justifiable, and would not circumvent any troubles even though his own life might be threatened. Now he is asking you for some foodstuffs to support his mother because he admires your integrity. Please do help him." Yanzi then ordered his people to present Beiguo Sao with grain from his granary and gold from his depot. Beiguo Sao took the foodstuffs but refused to accept the gold. Shortly after that, the sovereign of Qi was suspicious and jealous of Yanzi, so Yanzi escaped. When he passed the place of Beiguo Sao, he went to say good-bye to him. Beiguo Sao took a shower and then went out to welcome Yanzi, and asked him, "Where are you going, sir?" Yanzi said, "His Majesty does not trust me any more, so I am going to take refuge in another state." Beiguo Sao said, "Then please take good care of yourself wherever you go." Yanzi got on his carriage and groaned, "Am I not doomed to escape and take



【原文】

焉。吾闻之曰：‘养及亲者，身伉其难。’今晏子见疑，吾将以身死白之。”著衣冠，令其友操剑奉笥而从，造于君庭，求复者曰：“晏子，天下之贤者也，去则齐国必侵矣。必见国之侵也，不若先死。请以头托白晏子也。”因谓其友曰：“盛吾头于笥中，奉以托。”退而自刎也。其友因奉以托。其友谓观者曰：“北郭子为国故死，吾将为北郭子死也。”又退而自刎。齐君闻之，大骇，乘驂而自追晏子，及之国郊，请而反之。晏子不得已而反，闻北郭骚之以死白己也，曰：“婴之亡岂不宜哉？亦愈不知士甚矣。”

【今译】

诉他说：“我欣赏晏子的道义，曾向他乞求奉养老母的粮食。我听说：‘对于奉养过自己父母的人，要替他承担危难。’如今晏子受到猜忌，我将用自己的死为他洗清冤屈。”北郭骚穿戴整齐后，让朋友拿着宝剑捧着竹匣跟随在后。来到朝廷，请求负责通禀的官吏说：“晏子是天下的贤人，他要是离开了，齐国必将遭受侵犯。与其看到国家遭受侵犯，不如我先死掉算了。我愿用自己的脑袋为晏子洗清冤屈。”于是对他的朋友说：“把我的头盛在竹匣中，托付这位官爷去交给国君。”说完后退几步自刎而死。他的朋友于是手捧盛着北郭骚头颅的竹匣，把它托付给那个官吏，然后对旁观的人说：“北郭先生为国家而死，我将为北郭先生而死。”后退几步自刎而死。齐国国君听说后，大为震惊，乘着驿车亲自去追赶晏子，在国都的郊区赶上了他，请求他回去。晏子不得已返回国都，听说北郭骚以死来洗刷自己的冤屈，他说：“我逃亡国外难道不是应该的吗？我真是太不了解士人啊。”



refuge in another state? I really do not know where the real intellectuals are!" He then left. Beiguo Sao called on his friend and told him, "I admired Yanzi's integrity so much that I went to his place to beg some foodstuffs to support my mother. I have heard that 'if someone has supported your parents, you should give your life for him when he is in trouble.' Now that Yanzi has been doubted by His Majesty, I am going to die for him to wipe out the disgrace he experienced." He then dressed himself up and asked his friend to follow him with his sword and a bamboo box. After they arrived at the court, he told the palace messenger, "Yanzi is a sensible person, and is admired by people all over the world. If he leaves for another state, the state of Qi will definitely be invaded by other states. I do not want to face this kind of tragic situation, and would rather commit suicide before that happens. I am going to honour Yanzi's integrity with my life." He then told his friend, "Please put my head in this box and entrust this officer to deliver it to His Majesty." He then walked a few steps back and killed himself with his sword. The friend entrusted the box with the head of Beiguo Sao to the officer, then turned to the onlookers and said, "Mr. Beiguo has died for the sake of our state. And now I am going to die for his sake." He walked a few steps back and killed himself too. When the sovereign of Qi heard that story, it terrified him, so he took a swift horse to chase Yanzi himself and caught up with him on the outskirts of the capital. The sovereign invited him to come back and work for the regime again. Yanzi returned to the capital. When he



介立

【原文】

三曰——

以贵富有人易，以贫贱有人难。今晋文公出亡，周流天下，穷矣贱矣，而介子推不去，有以有之也。反国有万乘，而介子推去之，无以有之也。能其难，不能其易，此文公之所以不王也。晋文公反国，介子推不肯受赏，自为赋诗曰：“有龙于飞，周遍天下。五蛇从之，为之丞辅。龙反其乡，得其处所。四蛇从之，得其雨露。一蛇羞之，桥死于中野，悬书

【今译】

凭借富贵容易受人拥戴，而处于贫贱就很难笼络别人。从前晋文公在天下各国之间流亡的时候，困窘、贫贱到了极点，然而介子推一直没有离开他，这是因为晋文公具有吸引介子推的东西。晋文公返回晋国后，成为拥有一万辆战车的大国的国君，介子推却离开了他，这是由于当时的晋文公已没有能够吸引介子推的东西了。困难的事能够做到，容易的却做不到，这是文公不能成就王业的原因。晋文公返回晋国后，介子推不肯接受封赏，他自己写了一首诗：“飞龙翱翔，遍行天下。五蛇追随，甘为辅佐。龙返故乡，回到处所。四蛇追随，享受恩泽。一蛇羞愧，枯死荒野。悬书国门，自伏山下。”文公听到这件事说：“嘿！这



heard that Beiguo Sao had died to honour his integrity, he cried, "Wasn't I doomed to escape to take refuge in another state? I really did not know anything about those sensible intellectuals."

3. On Persisting in One's Way

It is easy for the wealthy and powerful to win over others by virtue of their wealth and power. But it is difficult for the poor to draw others to themselves. Previously, Duke Wen of the state of Jin was in exile and had taken refuge throughout the world. At that time, he was the poorest and the most menial of individuals. However, Jie Zitui followed and accompanied him everywhere. Duke Wen really possessed something to keep Jie Zitui. After he returned to Jin and took control over the regime, he became the sovereign of a state with ten thousand chariots, but Jie Zitui left him as he did not have that something to keep him any more. As for Duke Wen, he could attract others when he was in adverse circumstances, but failed to draw them to himself in favourable circumstances. That accounted for the fact that he could not manage to unify the world. After Duke Wen took control over the regime of Jin, Jie Zitui refused all the awards, and wrote a poem which says, "A dragon was once flying around the world and there were five snakes accompanying and supporting him. One day the dragon went back and took his rightful place, and four of the five snakes followed him and benefited from it. However, the other



【原文】

公门，而伏于山下。”文公闻之曰：“嘻！此必介子推也。”避舍变服，令士庶人曰：“有能得介子推者，爵上卿，田百万。”或遇之山中，负釜盖蓑，问焉曰：“请问介子推安在？”应之曰：“夫介子推苟不欲见而欲隐，吾独焉知之？”遂背而行，终身不见。人心之不同，岂不甚哉？今世之逐利者，早朝晏退，焦唇乾噤，日夜思之，犹未之能得，今得之而务疾逃之，介子推之离俗远矣。

东方有士焉曰爰旌目，将有适也，而饿于道。狐父之盗曰丘，见而

【今译】

肯定是介子推。”文公离开宫廷住到别处，并且穿起丧服，表示自责，向士人与百姓下达一道命令说：“有能得到介子推的，赏赐上卿的爵位和一百万亩土地。”有人在山中遇到介子推，见他背着釜，上面插着一把斗笠作伞盖，就问他说：“请问介子推在哪里？”介子推回答说：“假如介子推不想出仕而想要隐居，我怎么会知道他在哪里？”然后就转身走了，终生没有再做官。人心之间的差别难道不是太悬殊了吗？如今世上追逐私利的人，早出晚归，口干舌燥，日夜思虑，却仍然不能得到满足。介子推得到名利却务求尽快逃离它，介子推的节操超过世俗之人太多了。

东方有个士人叫爰旌目，他要到一个地方去，却饿晕在路上。狐父有个名叫丘的强盗发现了他，就附下身子给他喂水喂饭。爰旌目吃了



snake was ashamed of taking any advantage from the dragon, and would rather starve in the wild. He wrote a letter and put it on top of the gate of the capital, and went to live as a recluse at the foot of a mountain." When Duke Wen heard this poem, he said, "It must be Jie Zitui." He then left the palace to stay elsewhere. In order to show his self-condemnation, he wore sable and issued an order to the intellectuals and ordinary people of the state as follows: "Whoever can find Jie Zitui for me will be conferred the highest rank along with one million *mu* of land." Someone met Jie Zitui in the mountains. He carried a cooking vessel on his back, with a straw hat with a large rim stuck to it used as an umbrella. The man asked, "Would you please tell me where Jie Zitui is?" Jie Zitui replied, "If Jie Zitui does not want to serve at the court but only wishes to live as a recluse, how could I know where he is?" He then turned round and walked away. He did not accept any position during the rest of his lifetime. How much are people different from one another? Nowadays there are so many people trying their best to seek power and benefits. Pondering it over day and night, scheming with dry lips and parched tongues, they go out at dawn and do not return home until twilight in their quest for promotions, but their wishes still cannot be fulfilled. However, when power and fame were conferred on Jie Zitui, he was concerned with nothing but escaping from them rapidly. Jie Zitui's integrity is infinitely more sublime compared with that of the everyday world.

There was a sensible person in the east called Yuan



【原文】

下壶餐以哺之。爰旌目三哺之而后能视，曰：“子何为者也？”曰：“我狐父之人丘也。”爰旌目曰：“嘻！汝非盗邪？胡为而食我？吾义不食子之食也。”两手据地而吐之，不出，喀喀然遂伏地而死。郑人之下鞮也，庄跻之暴郢也，秦人之围长平也，韩、荆、赵，此三国者之将帅贵人皆多骄矣，其士卒众庶皆多壮矣，因相暴以相杀，脆弱者拜请以避死，其卒递而相食，不辨其义，冀幸以得活。如爰旌目已食而不死矣，恶其义而不肯不死，今此相为谋，岂不远哉？

【今译】

三口饭后眼睛才能看见东西，他问：“您在干什么？”他回答说：“我是狐父人，我叫丘。”爰旌目说：“呸！你不是强盗吗？为什么给我东西吃？我是个信守节义的人，决不吃你的东西。”说罢，两手按在地上往外吐已经咽下去的水和饭，吐不出来，咳了一阵就趴在地上死了。郑人攻下鞮邑、庄跻劫掠郢都、秦人包围长平的时候，韩国、楚国、赵国的将帅贵族都骄傲自恣，三国的士卒、百姓也大多强壮有力，他们相互欺凌，自相残杀，怯弱的人跪拜在地乞求活命，到最后竟然人吃人，根本不讲道义，只希望侥幸活命。而爰旌目已经吃了食物，不会死了，但他憎恶狐父大盗的不义，宁肯死掉。拿三国的将士与爰旌目相比，相差岂不是太远了么？

诚廉

【原文】

四曰——

石可破也，而不可夺坚；丹可磨也，而不可夺赤。坚与赤，性之有

【今译】

石头可以被打破，但不能改变它坚硬的本性，朱砂可以被磨碎，但不能改变它朱红的本色。坚硬和朱红分别是石头、朱砂的本性。本性



Jingmu. Once, he was heading for a destination but was too hungry to walk any longer and passed out on the ground. Robber Qiu from Hu Fu happened to see Yuan Jingmu and he bent down to feed him with food and water. After taking food three times, Yuan Jingmu could open his eyes again. He asked, "What are you doing here?" Qiu said, "My name is Qiu and I am from Hu Fu." Yuan Jingmu was very surprised. He shouted, "Oh! Aren't you a robber? Why did you feed me? I am too proud to eat anything from you since I am an honourable person." He then bent down, put his hands on the ground to try to throw up, but failed. He coughed very badly and died immediately. When the troops of Zheng occupied the land of Xu of Han, Zhuang Ji plundered the capital of Chu and the troops of Qin attacked Chang Ping of Zhao. The generals and aristocrats of these states—Han, Chu and Zhao—were very arrogant, but their soldiers and people were robust. However, they were engaged in plundering and killing one another, and the coward and the weak knelt down to beg for their lives. Finally, the people had to eat each other for survival, and at that time, justice and righteousness were totally forgotten. However, people like Yuan Jingmu would rather die than eat something that he thought might have been obtained unlawfully by the robber of Hu Fu. Compared with Yuan Jingmu, aren't the officers and soldiers of these three states greatly inferior?

4. On Honesty and Probity

Stone can be broken. However, it will not lose its



【原文】

也。性也者，所受于天也，非择取而为之也。豪士之自好者，其不可漫以污也，亦犹此也。

昔周之将兴也，有士二人，处于孤竹，曰伯夷、叔齐。二人相谓曰：“吾闻西方有偏伯焉，似将有道者，今吾奚为处乎此哉？”二子西行如周，至于岐阳，则文王已歿矣。武王即位，观周德，则王使叔旦就胶鬲于次四内，而与之盟曰：“加富三等，就官一列。”为三书同辞，血之以牲，埋一于四内，皆以一归。又使保召公就微子开于共头之下，而与之盟曰：“世为长侯，守殷常祀，相奉桑林，宜私孟诸。”为三书同辞，血之以牲，埋一

【今译】

是上天所赋予的，不可以任意选取而形成。洁身自好的豪杰之士，不可以被玷污，也是同样的道理。

从前周朝即将兴起的时候，有两位贤士住在孤竹，他们的名字是伯夷、叔齐。两人一起商量道：“听说西方有个西伯侯，似乎是个有道的君主，现在我们还待在这里干什么？”于是两人朝着周国的方向西行，走到岐山南侧的时候，文王就已经去世了。武王即位，为宣扬周朝的德行，派叔旦到四内去寻找胶鬲，跟他结下盟约：“给你增加三级俸禄，做最上等的官。”盟约一式三份，上面涂了牺牲的鲜血，一份埋在四内，两人各持一份回去。武王又派保召公到共头山下去找微子启，跟他结下盟约：“让你世世代代作诸侯长，奉守殷朝的祭祀，允许你在桑林举行祭祀，并



rigidity. Vermilion can be granulated. However, it will still be red. Rigidity is the inherent character of stone, and red is the inherent character of vermillion. These characteristics are bestowed by Heaven, so they cannot be chosen or concocted according to their own will. For outstanding people who are concerned with the preservation of their moral integrity, it is also natural that they will not put up with any kind of humiliation.

Previously, when the Zhou Dynasty was enjoying growing prosperity, there were two sensible people named Bo Yi and Shu Qi who lived at a place called Gu Zhu. These two were talking together, "I heard that Marquis Xibo in the west seems to be a person of sagacity. Why are we staying here instead of joining him?" So they left and marched towards the west. However, when they arrived at the southern side of Qi Mountain, King Wen died. King Wu was enthroned after King Wen's death. In order to show off the virtues of the Zhou Dynasty, King Wu sent his uncle Dan to Si Nei to meet Jiao Ge. Uncle Dan made an agreement with Jiao Ge, which said, "Your salary will be increased by three times and you are going to be conferred the highest rank." They made three copies of the agreement, and they were all smeared with the blood of livestock which had been used as offerings. They then buried one copy in Si Nei and each kept one copy. Afterwards, King Wu sent Duke Zhao, the chief of court guards, to Gong Tou to interview Weizi Qi there. Duke Zhao made an agreement with Weizi Qi, which said, "The hereditary title of Chief of Lords is conferred on your family.



【原文】

于共头之下，皆以一归。伯夷、叔齐闻之，相视而笑曰：“謏，异乎哉！此非吾所谓道也。昔者神农氏之有天下也，时祀尽敬而不祈福也。其于人也，忠信尽治而无求焉。乐正与为正，乐治与为治，不以人之坏自成也，不以人之庀自高也。今周见殷之僻乱也，而遽为之正与治，上谋而行货，阻丘而保威也。割牲而盟以为信，因四内与共头以明行，扬梦以

【今译】

把孟诸作为私人封地。”盟约一式三份，上面涂了牺牲的鲜血，一份埋在共头山下，两人各持一份回去。伯夷、叔齐闻知这些，相视一笑说：“哈！跟我们设想的并不一样啊！这不是我们所说的‘道’。从前神农氏治理天下的时候，四时祭祀毕恭毕敬，但不是为了求福。对百姓极其忠信，把他们治理得很好，而无所求。百姓喜欢公正，就奉行公正的原则，百姓喜欢太平，就实现太平；不把自己的成功建立在别人失败的基础上，不把自己的高尚建立在别人卑微的基础上。如今周朝看到殷朝邪僻淫乱，便急急忙忙地进行纠正、整治，这是崇尚计谋，施行贿赂，倚仗武力来保持威势。把宰杀牺牲进行盟誓当作诚信，借助四内和共头的盟约来宣扬自己的德行，宣扬吉梦来取悦众人，大事杀伐来攫取利益，用这



You can hold ceremonies in worship of the deceased sovereigns of the Shang Dynasty and hold ceremonies in Sang Lin as well. Moreover, the land of Meng Zhu is conferred on you as your private fief." They then made three copies of the agreement, and all of them were smeared with the blood of livestock which had been used as offerings. After that, one copy was buried in Gong Tou and each of them kept one copy. When Bo Yi and Shu Qi heard these stories, they looked at each other, smiled and said, "Oh, that is quite different from what we have imagined. And it is not in accordance with our principles. At the time when Shen Nong was in charge of the world, he held ceremonies piously during all the four seasons, but he would not pray for happiness for himself at all. He served his people heart and soul and organized them very well, but did not want anything from them in return. The people longed for disinterestedness, so he would stick to the principle of disinterestedness. The people longed for peace, so he would obtain peace for them. He would not accomplish great success on the basis of the failure of others, nor would he sublimate himself on the basis of the humbleness of others. Now that the court of the Zhou Dynasty is witnessing the disorder of the areas under the supervision of the Shang Dynasty, they are taking measures to correct and rectify it in a hurry. That is nothing but cheating, using bribery and counting on military forces to maintain their own power and authority. Livestock were used as offerings to show off their faith and honesty in making promises, the agreements made with Si Nei and Gong Tou



【原文】

说众，杀伐以要利，以此绍殷，是以乱易暴也。吾闻古之士，遭乎治世，不避其任，遭乎乱世，不为苟在。今天下暗，周德衰矣。与其并乎周以漫吾身也，不若避之以洁吾行。”二子北行，至首阳之下而饿焉。人之情莫不有重，莫不有轻。有所重则欲全之，有所轻则以养所重。伯夷、叔齐，此二士者，皆出身弃生以立其意，轻重先定也。

【今译】

些做接续殷朝，是用悖乱代替暴虐。我听说古代的贤士，处在太平盛世的时候不回避自己的责任；处在乱世的时候不苟且偷生。如今天下黑暗，周朝的德行已经衰微了。与其依附周朝使我们的名节遭到玷污，不如避开它来保持我们清白的德行。”于是两人向北走，来到首阳山下后饿死在那里。按照人之常情，人们看重一些东西，也看轻一些东西。对于自己看重的，就想保全它；对于自己看轻的，就会拿它来保养自己所看重的东西。伯夷、叔齐这两位贤士，都舍弃生命来捍卫自己的节操，在他们心目中，孰轻孰重早就有定论了。

不侵

【原文】

五曰——

天下轻于身，而士以身为人。以身为人者，如此其重也，而人不知，

【今译】

自己的生命是比天下还重要的，而士人却肯为他人献身。为他人



were used to advertize their virtues, auspicious dreams were propagated to endear themselves to the people, and advantages were gained by killing unscrupulously. Taking over the regime of the Shang Dynasty this way is nothing but the replacement of a tyrannical regime with a fatuous one. As far as we know, sensible people of ancient times would not have evaded responsibility during orderly times, and they would have been ashamed of digging out ignoble existences during troubled times. Nowadays, the world is full of corruption, and the virtues of the Zhou Dynasty are diminishing day by day. We would rather live in seclusion for the sake of our immaculate reputations than serve this regime and damage our integrity in the meantime. "They then went to the north and starved to death at the foot of Shou Yang Mountain. According to the nature of human beings, people will always value some things but overlook other things. They will always want to maintain what they value. As for what they overlook, they will always want to use that to safeguard things they consider to be valuable. As for sensible people like Bo Yi and Shu Qi, they gave their lives to safeguard their integrity, as they had already known what was more important to them.

5. On Inviolability

Everyone would consider his own life to be much more important than the whole world. Nonetheless, intellectuals would give their lives for the sake of others. How rare and



【原文】

以奚道相得？贤主必自知士，故士尽力竭智，直言交争，而不辞其患，豫让、公孙弘是矣。当是时也，智伯、孟尝君知之矣。世之人主，得地百里则喜，四境皆贺，得士则不喜，不知相贺，不通乎轻重也。

汤、武，千乘也，而士皆归之。桀、纣，天子也，而士皆去之。孔、墨，布衣之士也；万乘之主，千乘之君，不能与之争士也。自此观之，尊贵富大不足以来士矣，必自知之然后可。

豫让之友谓豫让曰：“子之行何其惑也？子尝事范氏、中行氏，诸侯

【今译】

献身的人如此难能可贵，但如果人们不了解他们，怎能与他们情意投合？贤明的君主一定能了解士人，所以士会竭力尽智，直言谏诤，而不避祸患。豫让、公孙弘就是这样。当时智伯与孟尝君可以称得上是了解他们的人了。世上的君主得到方圆一百里的土地就满心欢喜，四境之内都来庆贺，而得到贤士却不感到欣喜，也不知道互相庆贺；这是不懂得孰轻孰重的缘故。

商汤、周武王最初只是拥有一千辆战车的诸侯，然而士人都归附他们。夏桀、殷纣是天子，然而士人都离开了他们。孔子、墨子是庶人，然而即便拥有一万辆战车、一千辆战车的君主都不能像他们那样赢得士人。由此看来，尊贵富有、领土广大都不足以招徕士人，君主一定要了解士人才行。

豫让的朋友对他说：“为什么你的行为如此令人不解？你曾经侍奉



estimable it is to give one's own life for the sake of others! Nevertheless, these sublime people are normally not understood by the mediocre people. How could they know them and get on well with them if this is the case? As for sage sovereigns, they must understand the intellectuals well, so the intellectuals can contribute their wisdom and strength to serve them, remonstrate with them directly and take responsibility for safeguarding the throne and the state when the state is in danger. Yu Rang and Gongsun Hong were this kind of people. At their times, Marquis Zhi and Lord Mengchang really knew them well. As for contemporary sovereigns, they will be satisfied if they get one hundred square kilometers of land, and the people all over the state will celebrate them. But they will have little cause to celebrate their intellectuals, and the people will not celebrate them either as they cannot tell the important things from the unimportant ones.

At first, both Tang of the Shang Dynasty and King Wu of the Zhou Dynasty were sovereigns of feudatories with only one thousand chariots. However, intellectuals submitted to their authority. Contrarily, Jie of the Xia Dynasty and Zhou of the Shang Dynasty were Sons of Heaven of the world, but the intellectuals deserted them. Confucius and Mozi were people of no power or position at all, but the sovereigns of states with one thousand or even ten thousand chariots could not win over as many intellectuals as they had. From this point of view, intellectuals cannot be attracted with power, wealth or vast territories. They can only be drawn by



【原文】

尽灭之，而子不为报，至于智氏，而子必为之报，何故？”豫让曰：“我将告子其故。范氏、中行氏，我寒而不我衣，我饥而不我食，而时使我与千人共其养，是众人畜我也。夫众人畜我者，我亦众人之事之。至于智氏则不然，出则乘我以车，入则足我以养，众人广朝，而必加礼于吾所，是国士畜我也。夫国士畜我者，我亦国士事之。”豫让，国士也，而犹以人之于己也为念，又况于中人乎？

孟尝君为从，公孙弘谓孟尝君曰：“君不若使人西观秦王。意者秦王帝王之主也，君恐不得为臣，何暇从以难之？意者秦王不肖主也，君

【今译】

过范氏、中行氏，诸侯把他们都灭掉了，但你却不曾替他们报仇；而你后来侍奉的智氏灭亡后，你却一定要替他报仇，这是为什么？”豫让说：“让我告诉你其中的原因吧。范氏、中行氏，在我受冻的时候，他们不给我衣服穿，在我挨饿的时候，他们不给我饭吃，时常给我与其他上千的门客同样的衣食，这是像养活众人一样养活我。他们像养活众人那样养活我，我也像众人一样回报他们。至于智氏就不是这样，我出门的时候，他给我提供车坐；我在家的时候，他给我提供充足的衣食，大庭广众之中，一定给我特殊的礼遇，这是像奉养国士那样地奉养我。他像对待国士那样对待我，我也像国士那样回报他。”豫让是国士，尚且在意别人对待自己的态度，更何况一般人？

孟尝君主张合纵，公孙弘对孟尝君说：“您不如先派人到西方观察一下秦王。假如秦王是个能够成就帝王大业的君主，您恐怕连作他的臣子都不成，哪里还有时间跟秦国作对呢？假如秦王是个不肖的昏君，



sovereigns who really understand them.

A friend of Yu Rang once told him, "How inexplicable your behaviour is! You served the Fans and the Zhongxings. These people were overthrown by other states, but you would not take revenge for them. Nevertheless, you served the Zhis later on, and you would definitely take revenge for them. Why have you behaved so differently?" Yu Rang said, "I will tell you the reason. As for the Fans and the Zhongxings, they would not give me anything to wear when I was cold. Nor would they give me anything to eat when I was hungry. Moreover, they often gave me the same kind of food and clothes as they gave to mediocre guests. If they treated me as a mediocre person, I would pay them back as a mediocre person would. However, the Zhis were not the same. Every time I went out, they would offer me their carriage. When I stayed at home, they would give me enough clothes and food. In addition, they treated me with respect in front of others. Thus they regarded me as a sensible intellectual, so I would pay them back as a sensible intellectual would as well." A person of sagacity like Yu Rang would return like for like, needless to say how mediocre people would behave themselves.

Lord Mengchang advocated amalgamating the six states—Qi, Chu, Yan, Han, Zhao and Wei—to build a unified battlefield to counterattack the state of Qin. Gongsun Hong told him, "Why don't you send someone to the west to monitor the king of Qin first? If he really is capable of unifying the world, I am afraid that you would want to work



【原文】

从以难之未晚也。”孟尝君曰：“善。愿因请公往矣。”公孙弘敬诺，以车十乘之秦。秦昭王闻之，而欲丑之以辞，以观公孙弘。公孙弘见昭王，昭王曰：“薛之地小大几何？”公孙弘对曰：“百里。”昭王笑曰：“寡人之国，地数千里，犹未敢以有难也。今孟尝君之地方百里，而因欲以难寡人犹可乎？”公孙弘对曰：“孟尝君好士，大王不好士。”昭王曰：“孟尝君之好士何如？”公孙弘对曰：“义不臣乎天子，不友乎诸侯，得意则不惭为人君，不得意则不肯为人臣，如此者三人。能治可为管、商之师，说义听行，其能致主霸王，如此者五人。万乘之严主，辱其使者，退而自刎也，

【今译】

到那时您再合纵跟他作对也不晚。”孟尝君说：“好。那就请您到秦国走一趟吧。”公孙弘答应了，于是带着十辆车前往秦国。秦昭王听说此事，想用言辞羞辱他，以借机观察他。公孙弘拜见昭王，昭王问：“薛的面积有多大？”公孙弘回答说：“方圆百里。”昭王笑道：“我的国土纵横几千里，还不敢凭借它跟别人作对。如今孟尝君想凭借区区百里见方的土地跟我作对，能行吗？”公孙弘回答说：“孟尝君重视士人，而大王您不重视。”昭王说：“孟尝君重视士人又能怎么样？”公孙弘回答说：“信守节义，不向天子称臣，不跟诸侯结交，得志的时候，做君主也不感到惭愧；不得志的时候，也不肯作别人的臣子，这样的士人，孟尝君有三位。善于治国，能力足以作管仲、商鞅的老师，他们的主张如果被听从，就能使君主成就王霸大业，这样的士人，孟尝君有五位。充任使者，如果遭到



with his regime. How could you counterattack him if this is the case? If he is an unworthy sovereign, it won't be too late to carry out your plan of counterattacking him." Lord Mengchang said, "Good idea! Please go there and observe him for me." Gongsun Hong accepted this task. He then went to Qin with ten carriages. When King Zhao of Qin found out, he decided to humiliate him to see what kind of person he was. When Gongsun Hong arrived at the court of King Zhao, the king asked him, "How large is the territory of Xue?" Gongsun Hong said, "One hundred square kilometres." King Zhao laughed, and then he said, "My territory is several thousand square kilometres of land. Large as my state is, I do not dare to set myself against others. Nonetheless, Lord Mengchang is going to act against me with only one hundred square kilometres of land. Do you really think that it is possible?" Gongsun Hong said, "Yes. Because Lord Mengchang values intellectuals and you don't." King Zhao asked, "What difference does it make even though Lord Mengchang values intellectuals?" Gongsun Hong said, "Well, intellectuals who stick to their values would not be subject to the authority of the Son of Heaven or make friends with sovereigns of other states, would not feel sorry to replace the Son of Heaven if they could achieve their ambitions or condescend to serve others when they failed in accomplishing their goals—of this kind of people, Lord Mengchang has three. As for intellectuals who are capable of governing the state and qualified to act as mentors for people like Guan Zhong and Shang Yang, if their advice were



【原文】

必以其血汙其衣，有如臣者七人。”昭王笑而谢焉曰：“客胡为若此？寡人善孟尝君，欲客之必谨谕寡人之意也。”公孙弘敬诺。公孙弘可谓不侵矣。昭王，大王也。孟尝君，千乘也。立千乘之义而不可凌，可谓士矣。

【今译】

拥有一万辆战车的大国的君主侮辱，就退后自刎，必定用自己的血污染对方的衣服，像我这样的，孟尝君有七位。”昭王笑着道歉说：“您何必这样呢？我对孟尝君很友好，希望您一定要向他转达我的意思。”公孙弘答应了。公孙弘可以称得上凛然不可侵犯了。昭王是大国的国君，而孟尝君只不过拥有一千辆战车。公孙弘能使孟尝君的尊严免受昭王的凌辱，可以称得上士了。

序意

【原文】

维秦八年，岁在涒滩，秋，甲子朔，朔之日，良人请问“十二纪”，文信侯曰：“尝得学黄帝之所以诲颡顓矣，爰有大圜在上，大矩在下，汝能法之，为民父母。盖闻古之清世，是法天地。凡“十二纪”者，所以纪治乱

【今译】

秦始皇八年，太岁位于申宿，这年秋季，初一是甲子日的那天，君子询问“十二纪”的情况。文信侯说：“曾经学到黄帝教诲颡顓的话，是说皇天在上，大地在下，你能够效法它们，就可以做人民的父母。听说古代的清平之世，都是效法天地的。“十二纪”，是用来记载国家的治乱存



followed, sovereigns they serve could establish outstanding powers or even unify the world—of this kind of people, Lord Mengchang has five. And he also has seven people like me. As for us, when we were humiliated by sovereigns of states with ten thousand chariots on diplomatic missions, we would walk a step back to commit suicide and contaminate the clothing of these sovereigns with our blood.” King Zhao laughed and apologized to him. He said, “Why were you saying that? I am very friendly towards Lord Mengchang and think highly of him. Please be sure to pass on my good intentions to him.” Gongsun Hong promised to do so. Gongsun Hong really was inviolable. King Zhao was the sovereign of a great state, but Lord Mengchang only had a fief with one thousand chariots. Nevertheless, Gongsun Hong prevented Lord Mengchang’s dignity from being compromised by King Zhao. He can be regarded as a great intellectual.

The Postscript of the Twelve Records

Eight years after Qin Shi Huang came into power, Jupiter moved to the same place as Shen (a group of stars). During the autumn season, when the first day of the month is Jia Zi, a gentleman asks Marquis Wenxin for information on the Twelve Records. Marquis Wenxin says, “I have heard about the teaching of the Yellow King. It is said that when he was teaching Zhuan Xu, he expressed his thought as follows: Heaven is above and Earth is below. If you know how to



【原文】

存亡也，所以知寿夭吉凶也。上揆之天，下验之地，中审之人，若此则是非可不可无所遁矣。天曰顺，顺维生；地曰固，固维宁；人曰信，信维听。三者咸当，无为而行。行也者，行其理也。行数，循其理，平其私。夫私视使目盲，私听使耳聋，私虑使心狂。三者皆私设精则智无由公。智不公，则福日衰，灾日隆，以日倪而西望知之。”

【今译】

亡并了解人事的寿夭吉凶的。揆度上天的旨意，用地上的事物进行检验，并且用人事进行审察，这样，是与非、可与不可都不会有失误。要顺应天意，顺应天意，生命才能维系；大地要牢固，大地牢固，万物才能安宁；人要诚信，人诚信，才能被听从。天地人三者都各得其所，就可以无为而行。行，就是遵行天道。遵行天道，顺应地理，就可以排除私心。带着私心去看，眼睛什么都看不见；带着私心去听，耳朵什么都听不见；带着私心去思虑，心就会狂乱。眼睛、耳朵和心都受私欲驱使而施用智巧，心智就不能做到公正。心智不公正，好运就会一天天衰减，灾祸就会一天天兴隆。这个道理，在太阳偏斜时向西眺望就可以看出来。”



follow their principles, you can become parent of the people. I have heard that sovereigns of all the millennia of ancient times had followed the principles of both Heaven and Earth. These twelve records are aimed at recording the significant events in history, such as order, disorder, survival or perdition of the states, and explaining the reason for occurrences in human life, such as longevity, mortality, fortunes or mishaps. We are doing that by observing the will of Heaven above, examining occurrences on Earth and inspecting human affairs in between, so all mistakes in judgement, true or false, right or wrong, will be avoided this way. The will of Heaven must be obeyed, thus can one survive. Earth must be substantial, thus can everything that lives on it be safeguarded. And human beings must be honest, thus can they be trusted. If Heaven, Earth and human beings can all perform their functions correctly, every goal can be realized even though no concrete action is taken. Doing things means to comply with the principles of Heaven. Comply with the principles of Heaven and acclimatize to the disciplines of Earth, thus can all selfish wishes be removed. Watching under the influence of selfish wishes, you cannot see anything at all; listening under the influence of selfish wishes, you cannot hear anything at all; pondering over things under the influence of selfish wishes, your heart will become frantic. If the eye, the ear and the heart are all affected by the selfish wishes' tricks, you cannot remain disinterested. If you cannot remain disinterested, good fortune will decrease day by day, and misfortune will increase



【原文】

赵襄子游于囿中，至于梁，马却不肯进，青荇为参乘，襄子曰：“进视梁下，类有人。”青荇进视梁下，豫让却寝，佯为死人，叱青荇曰：“去！长者吾且有事。”青荇曰：“少而与子友，子且为大事，而我言之，是失相与友之道。子将贼吾君，而我不言之，是失为人臣之道。如我者惟死为可。”乃退而自杀。青荇非乐死也，重失人臣之节，恶废交友之道也。青荇、豫让可谓之友也。

【今译】

赵襄子在园囿中游玩，走到桥边的时候，马停止不前。这时青荇做参乘，襄子说：“去看看桥底下，好像有个人在那里。”青荇走过去看桥下，豫让仰面躺在那里，装作死人，他呵斥青荇说：“走开！老子有重要的事。”青荇说：“我从小跟你很要好，你现在要做大事，如果我说出去，就会有违交友之道。你想杀死我的君主，如果我不说出去，就会有违为臣之道。我这样处在这样的境地，只有一死了之才成。”于是后退自杀身亡。青荇不是喜欢死，而是在乎作为臣子的节操，并且厌恶背叛自己的朋友。青荇、豫让可以算是真正的朋友了。



correspondingly. That is a matter of fact and you can understand it by observing the sun setting westward before it gets dark."

Once, Zhao Xiangzi was riding in the garden, but his horse stopped in front of a bridge. At that time, Qing Qiao was driving his carriage. Xiangzi told him, "Go and take a look at the bridge. It seems that someone is under it." Qing Qiao went to the bridge and saw Yu Rang stretched on his back pretending to be dead. Yu Rang scolded him, "Depart immediately. I have something important to do here." Qing Qiao said, "I have been your close friend ever since I was a boy. Now you are going to do something important here (it refers to the fact that he is about to murder Zhao Xiangzi). If I betray you and tell Xiangzi the truth, it is against my values of friendship. Since you are going to kill my sovereign, if I do not report to him, it is against my values of serving as a court official. I am in a dilemma now, and the only thing I can do is to commit suicide." He then walked a few steps back and killed himself. It was not that Qing Qiao did not want to live any more, but that he laid much stress on the integrity of being a loyal official and could not betray a close friend either. Qing Qiao and Yu Rang were friends indeed.